# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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### TO A CHILD.

Sorrow sat heavy on my soul
When first I saw thy smile,
But in a moment as it beam'd,
My grief it did beguile;
And e'er since then, when sorrow's cloud
Would shade my soul again,
The thought of thee, thou lovely child,
Hath never been in vain.
For this, unconscious as thou art,
I thank thee with a grateful heart.

And truly must that eye be cold
Which gazed upon thy face,
Nor felt the heart at once become
A bright and sunny place.
Thou seem'dst to me a spirit come
To cheer me on my way,
A beam of heaven, in mercy sent,
To gild life's wintry day;
And fain my fancy would express
Some emblem of thy loveliness.

A rose begemm'd with morning dew,
A wild-flower on the lea,
The loveliest glow of evening's star,
Are emblems meet for thee;
And all that earth has beautiful,
When most her beauties shine,
But shadow forth the hopes that spring
Within this heart of mine,
For thee, a creature born to bless,
Whose very look brings happiness!

And yet thou art no spirit, child;
This low world is thy home,
And o'er thy pathway all the train
Of human ills may come.
Thou art a being whose young life
Hangs on precarious breath—
A being doom'd to suffer here;
A being born for death:
And yet within that fair form lies
A soul whose home is in the skies!

And blessed art thou in the thought
Of thy mysterious birth;
That all of thee which thinks and feels
Was ne'er design'd for earth:
Thy smile had never warm'd my heart,
But tears had dimm'd mine eye,
Could I have thought that thou wert born
Only to live and die:
For, oh! my blessed child, to thee
Thou know'st not yet what earth will be!

But thou, all helpless as thou art,
Art born for nobler powers,
And brighter hopes, than e'er expand
In this low world of ours;
And angels shall attend thy steps,
And God thy guide shall be,
And Heaven's own love on thee shall smile,
E'en as thou didst on me.
For this, unconscious as thou art,
I bless thee with a fervent heart!

## THE CHURCHMAN.

From Harington's Brief View of the Church.

### A SUPPLY OR ADDITION TO THE CATALOGUE OF BISHOPS, TO THE YEAR 1608.

### And first of Mr. Parker.

When I consider with myself the hard beginning, though more prosperous successe of the reformed Church of *England*, methinks it may be compared to a foughten battell; in which some Captaines and Souldiers, that gave the first charge, either died in the field, or came bleeding home; but such as followed, putting their enemies to flight, remained quiet and victorious. Or I may more fitly (without offence) liken that to the successe of them of the Primitive Church, wherein the Apostles and their immediate Successors were one while honoured and magnified by their followers the Christians; as St. *Peter*, at whose feet the believers layd down all their goods; and St. *Paul*, who was received as an Angel of God; another while tormented, and persecuted, by *Jews* and *Heathen;* as the same Apostles, whipped by *Jews;* hanged and headed by the *Romans;* sometimes (I say) a Centurion, a Lieutenant, a Proconsull, favouring them; straight a Priest, a Scribe, and a Lawyer, promoting against them. A few of *Cæsar's* houshold willing well unto them, and believing them. But the *Cæsars* themselves for three hundred yeeres (except a very few) detesting and suppressing them. For in such sort *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Rogers*, *Coverdale*, and many others enduring great conflicts in those variable times of King *Henry* the Eighth, King *Edward*, and Queen *Mary*, suffering by fire, by imprisonment, banishment, losse and deprivation, with many fights, many flights, and many frights for their conscience sake; those that died had the glory of valiant Souldiers, and worthy Martyrs; such as survived, have since in a long and happy peace, enjoyed the comfort of their victory, and are like still to hold the same, if some mutinous Souldiers of their own camp, doe not by disturbing the peace at home, give heart to the enemy abroad. Among the surveyors of these first Leaders, that past so many pikes, the first in time and the highest in place was Dr. *Matthew Parker*, who, (as by his Author is noted) having lost all his Livings for his marriage, now being made Archbishop of *Canterbury*, dissembled not his marriage, as *Cranmer* in King *Henry* the Eighths time, was found to doe; which because some have taken occasion to note with too black inke, to exclude him from the reputation of a rubricated Martyr; and have cited the testimony of his sonnes widdow, yet living, that she was carried in a trunk, and by misfortune almost stifled, by being set by an ignorant Porter with her head downward; which tale goes very current among the Papists. I can truly affirme, that this is a meere fiction, for I have examined the Gentlewoman her selfe (being of kin to my wife, and a *Rogers* by name) and she hath sworn to me, she never reported, nor ever her self heard, of any such misfortune.

But now though this Archbishop (*Parker*) dissembled not his Marriage, yet Queen *Elizabeth* would not dissemble her dislike of it. For whereas it pleased her often to come to his house in respect of her favour to him (that had been her Mothers Chaplain) being once above the rest greatly feasted; at her parting from thence, the Archbishop and his Wife being together, she gave him very speciall thanks, with gratious and honourable termes, and then looking on his Wife, and you (saith she) Madam, I may not call you, and Mrs. I am ashamed to call you, so I know not what to call you, but yet I do thank you.

It is true, she misliked Marriage in Bishops, and was not very forward to allow that, in some of the Layety; for I knew one of good place about her, that had contracted himself to a rich Widdow, and yet would not adventure to marry her, till he had gotten the Queen to write, for that, which he had obtained before, to the intent, that the Queen, reputing that as her benefit, might not dislike with her own act. But for Clergymen, *cæteris paribus*, and sometimes *imparibus* too, she preferred the single man, before the married.

### Of Archbishop Edmond Grindal.

Of Mr. *Edmond Grindal*, whereas my Authour writes he was blind, I have heard by some (that knew somewhat in those dayes) that he kept his house upon a strange occasion, the secret whereof is known to few, and the certainty is not easie to find out, but thus I was told, that

There was an *Italian* Doctor (as I take that of Physic) that having a known Wife a Lyar, yet bearing himself on the countenance of some great Lord, did marry another Gentlewoman, (which to do now, is by most godly Laws since made felony). This good Archbishop not winking at so publick a scandall, convented him for that, and proceeded by Ecclesiasticall censures against him; letters were presently written from this great Lord, to the Archbishop, to stop the proceeding, to tolerate, to dispense, or to mitigate the censure; but the Bishop remained still unmoved and unmoveable; when no subjects intreaty could be found to prevail, they intreat the Soveraign to write in the Doctors behalf; but this *John Baptist* not only persisted in his *Non licet habere eam*, but also in a reverent fashion, required an account of her Majesties faith, in that she would seem to write in a manner that (if she were truly informed) was expressly against the word of God. The Queen in a gracious disposition, was purposed to have yielded an account in writing; but the great Lord not onely disswaded her from that, as too great an indignity; but incensed her exceedingly against him; whereupon, he was privately commanded to keep his house; where because he was somewhat troubled with sore eyes, his friends gave out he was blind. But if he were blind, that was like to the soothsayer *Tyresias* that foresaw and told *Pentheus* ruine, as *Ovid* writes,

> Et veniet, nec enim dignabere numen honore,
> Meq; sub his tenebris nimium vidisse quereris.

For that Lord, that so persecuted this Prelate about his Physitians two wives, dying twenty years since, left two wives behind him, that can hardly be yet agreed which was his lawfull wife, and so much for *Arch*-Bishop *Grindal*.

### Doctor Whitegyfte.

Upon the decease of Archbishop *Grindal*, the State desirous to have a learned and discreet person, in so eminent a place; and the Queen resolved to admit none, but a single man; choyce was made of Doctor *Whitegyfte*, then Bishop of *Worcester*, a man in many respects very happy, and in the best judgements very worthy. He was noted for a man of great learning in *Cambridge*, and he was grown to his full ripeness of reading and judgement; even then, when those that they called *Puritans* (and some meerely define to be Protestants scar'd out of their wits) did not begin by the plot of some great ones, but by the Pen of Mr. *Cartwright*, to defend their new discipline.

Their Endeavour as was pretended to reduce all, in show, at least to the purity, but indeed to the poverty, of the primitive Churches.

These Books of Mr. *Cartwright*, not unlearnedly written, were more learnedly answered by Doctor *Whitegyfte*. Both had their reward; for Mr. *Cartwright* was by private favour placed about *Coventry*, where he grew rich, and had great maintenance to live on, and honoured as a Patriarck, by many of that profession. Doctor *Whitegyfte* was made Bishop of *Worcester*, and there having a great good report of Housekeeping, and governing the Marches of *Walles*, he was (as my Authour hath told) called unto *Canterbury*. While he was Bishop of *Worcester*, though the revenew of that be not very great, yet his custom was to come to the Parliament very well attended, which was a fashion the Queen liked exceeding well. It happened one day the Bishop *Elmer* of *London*, meeting this Bishop with such an orderly troop of Tawny Coats, and demanding of him, how he could keep so many men, he answered, it was by reason, he kept so few women.

Being made Archbishop of *Canterbury*, and of the privy Councel, he carried him self in that mild and charitable course, that he was not onely approved greatly, by all the Clergy of *England*, but even some of those, whom with his pen he might seem to have wounded; I mean these called *Puritans*, of whom he won divers by sweet perswasions to conformity. In the Star-Chamber, he used to deliver his sentence in good fashion, ever leaning to the milder censure as best became his Calling. He was a great stay in Court and Councel, to all oppressions of the Church, though that current was some time so violent, as one mans force could not stop that.

He founded an Hospitall in or nigh *Croyden*, and placed poor men therein, in his own lifetime, and being grown to a full age, that he might say with St. *Paul*, *Bonum certamen certavi, cersum confeci, &c.*, he was so happy, as to give to his Soveraign and preferrer, the last spirituall comfort she took in this World (I hope to her eternal comfort) and after that, he not onely joyned with the other Lords, for the proclaiming of King *James*, but on St. *James* his day following, did set the Crown on his head, and anointed him with Oyl, and so having first seen the Church setled under a religious King, and the Crown established in a hopefull succession, he fell into a Palsey, to which he had been formerly subject, and with no long or painful sickness, he yielded to nature, deserving well this Epitaph, written by a young Scholar of *Oxford*, who was with me at the writing hereof.

> Candida dona tibi Whitegyfte, sunt nomen, et omen,
> Candidiora tuis munera nemo dedit.
> Nomen habes niveis inscriptum nunc ergo lapillis,
> Et stola, pro meritis redditur alba tuis.

### Doctor Richard Bancroft.

Upon the death of Archbishop *Whitegyfte*, divers worthy men were named in the vacancy. His Majesty not after the manner of some Princes, seeking to keep that vacant, but rather hastning to fill that. The Bishops of *Durham* and *Winchester* were, as it were, *voce populi*, made competitors with the Bishop of *London*, rather by their eminence of merit and learning, than by any known desire, or endeavour of them or their friends. Wherein methinks, by the way, envy it self cannot but gratulate the Church of *England*, that is so furnished with learned Bishops, as if choyce had been to be made, not by a judicious Prince, but by the fortune of a lot among those three, and many more beside, that could not have fallen amiss. But his Majesty had long since understood of his writing against the *Genevising*, and Scotizing Ministers; and though some imagined he had therein given the King some distaste, yet finding him, in the disputations at *Hampton* Court, both learned and stout, he did more and more increase his liking to him; so that although in the common rumour *Thoby Matthew* then Bishop of *Durham*, was likelest to have carried that; so learned a man, and so assiduous a Preacher, *qui in concionibus dominatur* as his emulous and enemy wrote of him, yet his Majesty in his learning knowing, and in his wisdom weighing, that this same strict charge *Pasce oves mes* feed my sheep, requires as well a pastorall courage of driving in the stray sheep, and driving out the infectious, as of feeding the found, made especiall choyce of the Bishop of *London*, as a man more exercised in affaires of the State. I will add also my own conjecture out of some of his Majesties own speeches, that in respect he was a single man, he supposed him the fitter according to Queen *Elizabeths* principles of state; upon whose wise foundations, his Majesty doth daily erect more glorious buildings.

But I lose labour to repeat these things to your Highnesse, better known than to myselfe. I should onely speak of the former times.

Of his beginning therefore, and rising, I will boldly say that, which I would I might as truly of all that follow in this Treatise, *viz.* that he came to all his preferments very clearly, without prejudices or spoile of his Churches.

He was Tutor in *Cambridge*, to the Lord *Cromwell*, who had cause to wish, and (as I have heard) hath wisht, he had staid with him longer, though he were sharp and austere. My Lord Chancellor *Hatton* made special choyce of him, to be his examiner.

> Est aliquid de tot Graiorum millibus unum a Diomede legi.

By his means Queen *Elizabeth* came to take knowledge of his wisdome and sufficiency. He both wrote, as I touched before, and laboured earnestly by all good means for the suppressing of the fantasticall Novellists. After the strange and frantick attempt of *Hacket* and his fellows; which practice, though the branches thereof were easily cut off, yet was it thought, to have a more dangerous and secret root. But for these his travels, as the Queen and State favoured him, so the seditious secretaries (to use Judge *Pophams* word, that would not have them called Puritanes) they, I say, no less maligned him in Libels and Rimes (for they were void of reasons) laying the imputation of Papistry unto him; some of them were punished in the Star-Chamber, namely, one *Darling*, the last Star-Chamber day in Queen *Elizabeths* time, was sharply censured. And it is no wonder, if they loved him not, for indeed he had stoutly opposed their chiefest darlings. As for the imputation of Papistry, which they lay on all men that crosse their designes, he is so free from it, that I can truly affirme, the greatest blow the Papists received in all Queen *Elizabeths* time, came from his hand, or at least from his head: For having wisely observed the emulation, ambition, and envy, that lurked in the minds of their secular Priests, and the Jesuits one against another, he found the means by the same policy, and with the like spirit, that St. *Paul* set the Pharisees against the Sadducees, to set the Priests against the Jesuits, *Watson Parsons* (*Impar congressus*) but yet thereby he so divided their languages, as scantly they can understand one another as yet. These things acted, before the King your fathers happy entry, I thought good to touch, though more sparingly than my particular affection and his just deserts do give me occasion. Of his late imployments of his great care, in setting forward and setting forth all his Majesties godly proceedings, though I know much, yet if I should say all I know, perhaps it is lesse than your Highnesse knowes; therefore I will conclude with that which the truth, rather than my kindness enforceth me to say, that no Bishop since I can remember hath been counted more vigilant in looking to his charge. *Ne quid Ecclesia detrimenti capiat.*

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From the Eclectic Review.

### COMPARISON OF JEREMY TAYLOR AND MILTON.

These two great names seem to be naturally associated; and the contrast of the men, as well as their resemblance, always affords us delight, —the one as the poetic theologian, the other as the theological poet,—each at the head of their respective parties, and both supplying the very richest ornaments which our national literature possesses. Sentiments more opposed upon almost all the controversies of the age, styles of composition more diverse, or habits of thought and reasoning more dissonant, can scarcely be imagined; yet, they have both infused so much of power and sublimity into their writings,—have spread over them such beauty of imagination, such grace of language,—that homage must not only be done to their names as long as their respective parties shall endure to prize the sentiments and opinions they defended, but as long as a taste for what is great and beautiful in intellect shall remain among the civilized nations of the world. The names of two such men are alone sufficient to elevate any age or any country to a proud station in the history of humanity. The imagination of Taylor constitutes his preeminent endowment. It was clearly not well balanced by judgment, not well curbed by taste. It may be said, to form not the embellishment merely, but the very ground-work of all the other rare and exquisite qualities which distinguish his writings. It is in him a faculty of the most surprising and enchanting kind, always beautiful, sometimes matchless in its creations. It rarely seems exhausted, and almost as rarely seems to produce exhaustion. It operates with the facility and potency of a fabled magician, making beauty to come forth out of deformity, and fertility out of barrenness. He will set you a garden presently full of fruits and flowers, nymphs and fauns, in the midst of a desert. He can people solitude with living forms, and make it vocal with angelic music. If his theme should be common-place, and seem to offer you nothing but the even dulness of a plain, no topics of lofty or arduous disquisition lying within sight of it, yet he will encircle it presently with delectable landscapes, and take you to many a verdant hill and lofty mountain, whence you shall both see and hear the torrent of his mighty eloquence pouring with the majesty of the cataract down the mountains, or listen to the fascinations of his soft lute echoing amid the sylvan scenes, or replying to the rippling rill. It cannot be denied that he is sometimes extravagant, sometimes bordering upon the grotesque, and frequently fantastic. His imagination weighs down and cripples his understanding. Its creations are so various, so splendid, and so rich, that they dazzle both his own and his readers' judgment.

In this respect Milton had greatly the advantage. His fancy never overbears his reason. There is a much sterner logic pervading his prose writings. This gives them a vast superiority of impression and effect over the beautiful, but too often evanescent exhibitions of his great cotemporary. Taylor was much more prone than Milton to fall into lengthened metaphors, to paint his allusions full length, and work out every object in his landscape in detail. But Milton rarely does more than glance at an image, or hint a metaphor: it has the beauty and rapidity of a shooting star. Taylor sets the whole hemisphere in a blaze of light, and is not very nice whether it be with a galaxy, or an exhibition of fireworks and bonfires. Milton's imagination sparkles or flashes in a word or a phrase, or at the utmost in a single line or sentence of inimitable beauty. His language is poetic, but not his style of thinking. His words are often figurative, but the thoughts they suggest are substantial and weighty. Taylor wrote divinity like a poet, and Milton poetry like a divine.

The opposite qualities of these two great men might be traced, the one to the severer discipline of thought and reason to which persecution had inured the Puritans; the other to the unrestrained play of native genius in the literary and contemplative solitude he had courted, as well as to the more splendid and imposing forms of religion amidst which he had been brought up, and which his veneration for religion itself forbade him to question or to move from the ground of antiquity and authority.

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From the Gambier Observer.

### RESPONSE IN THE CONFESSION.

Having seen some late papers in the Episcopal Recorder, the object of which was to show that there is an apparent discrepancy at least between the late recommendation of the House of Bishops, as to the mode of reading the Confession, in the Morning and Evening Prayer, and that directed in the rubric, we have copied the following authorities in evidence of the understanding of the rubrical, as well as the ancient mode, by writers of the Church of England.

In *Grant's Sacred Hours*, we read: "The Confession is to be repeated by all the people *along with the minister*."

In *Hale's Practical Discourses on the several parts and offices of the Liturgy of the Church* of England, we read: "In the public confessions of the Christian Church, every one was required to repeat the words with the minister."

Bennet speaks of the mode of responding in the Confession and Lord's Prayer as *the same;* and uses, to express it, the phrase in the rubric preceding the Confession: "*After the minister.*" "Some persons," he says, "dislike the responsals of the congregation, and the people's saying the Confession and the Lord's Prayer *after the minister.*"

But that the Lord's Prayer has always been said in England as well as in the Church of this country *with* the minister is well known. How the Confession therefore was understood by Bennet to have been intended to be said by the people, is manifest.—*Bennet's Abridgment.*

What Pruen understands to be the proper mode is evident from his adducing from *Bishop Andrews on the Decalogue*, a passage in illustration of the union of the people with the minister in the responses of the Confession, in which the Bishop speaks of the worship of the ancient Church thus: "When they heard, they did it *together;* when they sung they sung all together—as if the whole Church were one person, and had but one lip." "This (oneness in the concurrence of minister and people) is a thing (says the Bishop) that the fathers in their ages have much beat upon. We see how highly it is extolled by Chrysostom: that it smiteth upon heaven and the Lord as a shower of hail-stones; and Augustine, concerning the singing of praise, saith, that it sounded in the Lord's ears, *tanquam resonantia maris.*" And he seemeth to take it out of Rev. xiv. 2. "*And I heard a voice from heaven as the sound of many waters.*"

## COMMUNICATIONS.

For the Churchman.

### THE EPIPHANY.

Epiphany is a word of Greek original, signifying *manifestation* or *appearance*. At first the nativity of Christ was called by that name, and was celebrated twelve days, the whole time being called the Epiphany, or manifestation of Christ in the flesh. Afterward the word became appropriated to the manifestation of Christ to the Gentiles in the *wise men of the East;* which happy event is celebrated in the Church on the thirteenth day after the nativity.

Who those wise men were, and from what country they came, has been matter of much inquiry. The word in the original is *magi*, *magicians*. The present meaning of the word in our language is bad; in that country and time it signified much the same with *philosopher* or astronomer.

They probably came from Arabia, a country bordering on Judea, and peopled by the descendants of Abraham; part of it by the posterity of Ishmael, and part by the children of Keturah.

This circumstance will assist us to account for the conduct of these men in coming to pay their homage to him who was born King of the Jews. They must have heard of the promise to Abraham, that in his *seed all the families of the earth should be blessed;* and from their intercourse with the Jews they could not be ignorant that they daily expected the birth of this promised seed, their King Messiah. Probably they themselves looked for this blessing of all nations which had been promised to Abraham, and might think themselves the more interested in his coming as they were Abraham's descendants.

Should it be inquired what that star was which occasioned the journey of the wise men into Judea, I see no obscurity in supposing it to have been that splendor called the *glory of the* Lord, which shone round the shepherds of Bethlehem at Christ's nativity. That this was not a natural, but a miraculous light is certain. God had made use of it to excite the attention of the shepherds, who were Jews, to the birth of their Redeemer. Why should he not have made it serve a double purpose? and excite the attention of the Gentiles also to His birth, who was to be the light of the Gentiles as well as the glory of Israel: especially if we consider them as the descendants of Abraham, acquainted with, and expecting the blessing promised to him.

From their intercourse with the Jews they would also learn that this promised seed was to be a king who should rule the world; for under that character the Jews looked for him. From them too they would learn that the prophets had pointed out that time for his appearance, and that their whole nation were anxiously looking for him.

The wise men, as I have observed, were astronomers; and astronomy was then in high reputation. They who cultivated the science paid a constant attention to the motions of the heavenly bodies, and gave notice of their changes and different aspects to those who were employed in the culture of the earth, that they might conduct their affairs accordingly. They could not, therefore, easily fail to observe the splendor of that light which hung over Judea at the nativity of Christ; they could not be ignorant that it was a preternatural appearance; they knew it to be the common opinion of the world, that the appearance of extraordinary stars and lights portended grand events, and particularly pointed out the birth of extraordinary persons. If, under their circumstances, they supposed the light they beheld, which at a distance might appear as a star, or compact splendor hovering near the earth, pointed to the birth of that great King whom the Jews expected, and whom, by tradition from their progenitor Abraham, they were also taught to expect, why should we be surprised? Or why think it strange, that under this impression they should set out in all haste to pay the homage to him, in whose blessing they hoped to have a full share with the rest of the world?

God, we know, was graciously pleased to give notice to the shepherds of the birth of the Saviour Christ by a miraculous light, and the voice of an angel from heaven. God is the God of all flesh; of the Gentiles as well as of the Jews. Christ, his salvation, was *prepared before the face of all people, to be the light of the Gentiles, as well as the glory of Israel.* Is there then any absurdity in supposing that as God explained the occasion of this light to the shepherds by an angel, so he also explained the meaning of it by a particular revelation to the wise men? or that he should prompt them by his Spirit to go and pay their adoration to the new-born King of the Jews, the seed promised to Abraham for a blessing to him and to all nations? In this I see nothing more extraordinary than in a thousand other things which the goodness and mercy of God hath done for us.

Let us then proceed in our conjectures, keeping the sacred history of this transaction close in view, as a direction by which to steer. And let us further suppose, that excited by an extraordinary star, or light in the heavens, the wise men set out immediately for Jerusalem. The surprise they there caused by their inquiry, *Where* is he that is born King of the Jews? for we in the east have seen his star, and are come to worship him, may more easily be imagined than described.

It is not improbable that the wonderful things told by the shepherds at Bethlehem had by that time reached Jerusalem. Can it be a wonder that the inquiry of these strangers, coming directly on the report of the shepherds, should fill Jerusalem with amazement, or alarm the jealousy of Herod? God, who brings good out of evil, made Herod's jealousy give information to the pious inquirers. That he might find the infant whose birth filled him with anxiety, and have an opportunity of destroying him, he called the priests and learned men together, and demanded of them where Christ should be born? They answered, at Bethlehem, Judea, to distinguish it from another Bethlehem in the tribe of Zebulon; and quoted for it the prophecy of Micah, (verse 2,) *And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor who shall rule my people Israel.*

It ought to be observed that the words in the prophet stand thus: *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting*, or from eternity.

But let it be noted that Bethlehem and Ephratah are two names for the same place. This appears from Gen. xxxv. 19, *And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.*

To reconcile the expressions *the princes of Judah, and the thousands of Judah*, we have only to recollect that the militia of the Israelites was divided into thousands, and that the officer who commanded one of those thousands was called the prince of that thousand; so that the princes of Judah, and the thousands of Judah, mean just the same thing.*

Having obtained the intelligence they wanted, they set out for Bethlehem, when, behold the star, or light they had seen, again appeared, and went before them till it fixed itself over the house where the holy child was; so graciously did God again interpose for their encouragement and direction. When they came into his presence, they fell down and worshipped him, and presented gifts to him, gold, frankincense and myrrh.

The old Christians always understood this worship of the wise men to be divine adoration, and the gifts they presented to be offerings made to him as God. It is, however, to be acknowledged that the word we translate *worship* means civil homage as well as divine adoration; and the phrase we translate *presented gifts*, is the same with making offerings to God. Both these expressions seem to be used by the Evangelist in a sacred sense, and so the primitive Christians understood them. On their authority, as well as on the authority of other passages of Scripture which ascribe divinity to Christ, I should suppose that the wise men, by divine admonition, *adored* and *made offerings* to the young child *as* God *made man.*

The history of the transaction which has been before us, has, I know, been ridiculed by infidels, as an inconsistent, improbable story. Without troubling you with a particular enumeration of difficulties, I have brought the circumstances of it together, in such a way as they may reasonably be supposed to have happened, without departing from the account the holy Scripture gives of it; and I flatter myself, if the particular interposition of God for the salvation of the gentile world be not incredible, there is nothing incredible in the story. If the Gentiles needed not the interposition of God, or if it was improper for God to afford his interposition, and open to them the means of salvation, objections may lie against this history; but the man must be more hardy than wise who will affirm either the one or the other.

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* Similar difference of expression between the writers of the Old and New Testaments are not uncommon, and arise from this circumstance: some years before the time of Christ the Hebrew Scriptures had been translated into Greek. This translation came into common use with all the foreign Jews; they generally understood the Greek language better than the Hebrew. It had become the common language of a great part of the world, whereas the Hebrew was confined almost entirely to Judea. This universality of the Greek language seems to have been the reason why the New Testament was written in that tongue. It made the Scripture intelligible to a far greater part of mankind than any other language could have done. The authors of the New Testament writing in Greek, quoted the Old Testament from the Greek translation, and not from the Hebrew Bible. This has made some variety between the Old and New Testament of our Bible, where the latter cites texts from the former; but very little, generally no difference is made in the sense in any point of moment.

The strongest objection seems to lie against the time allowed for all the incidents of the story to happen. But the history does not say the wise men came from far, but only from the East. I have mentioned the probability of their coming from Arabia, which lay to the eastward and southward of Jerusalem. The two countries indeed joined; nay, part of Arabia lay within the land of Canaan. That the wise men were persons of wealth appears from their presents. None but persons of wealth indeed could have leisure to pursue the studies of philosophy and astronomy; they could not therefore want the conveniences of travelling. The kind of camel called the dromedary is common in that country, and is said to be remarkable for its expedition and ease in travelling, and for its patient endurance of fatigue. The Arabian horse we know is celebrated for its speed on the ground, either on a journey or in the race. Either of these animals must have been at their command; nor can we suppose they would make any unnecessary delay on their journey.

Under these circumstances we must suppose that twelve or thirteen days were enough for them to come a long journey to Jerusalem, have the opinion of the priests and scribes concerning the place where Christ should be born, and go to Bethlehem. A few hours was time enough for Herod to assemble the priests; and alarmed and jealous as he was, it is not likely he delayed the matter a moment. The answer of the priests was ready; they needed no consultation, for the words of the prophet are plain, and the distance from Jerusalem to Bethlehem is not more than eight miles.

As we have every reason to suppose that the Church fixed the celebration of the Epiphany to the real day on which the wise men made their appearance at Bethlehem, so we see there is sufficient time between that day, the 6th of January, and the 25th of December, the day of Christ's nativity, for all the circumstances of the history to have happened.

There is therefore nothing in the history of the wise men but what may be fairly accounted for on the principles of human reason, except the miraculous interposition of Almighty God in favor of the gentile world. This interposition of God will be no bar to the faith of the pious Christian; he knows that the redemption of man by Jesus Christ is one continued series of miraculous goodness and mercy; and will be no more surprised that God should by a star guide the wise men to the rising of the Sun of Righteousness than that he should announce the birth of the Saviour to the humble shepherds by the voice of his holy angel, and the visible display of his own glory.

Let the worldly wise and the vainly conceited deride these instances of God's love—let them pride themselves in the sagacity of their own judgments, and in their superiority of understanding to other people. Be it our part to praise God for his mercies, to love him for his goodness, to adore him for the wonders he does for the children of men. Catholicus.

For the Churchman.

### DIOCESE OF MICHIGAN.

Mr. Editor,—I shared very sincerely in the general satisfaction and joy with which our Church welcomed the canonical provision made by the last General Convention for providing bishops for dioceses not sufficiently large to elect for themselves. I was glad also to learn that our brethren in Michigan had determined to ask for action under the new canon in their behalf. I confess, however, that I have read, with no little surprise and regret, the following paragraph, relative to the Michigan Convention, in the Gambier Observer. "It is understood that though the Convention could not canonically elect a bishop, they were perfectly unanimous as to whom they would elect, if it were lawful; and that the same person is the unanimous choice of the Vestry of St. Paul's, Detroit, as its Rector."

It would seem from this that there had been, in some way sufficiently definite to have come to the knowledge of the editor of the Observer, an expression of choice by the Convention. This I take to be in entire contrariety to the spirit of the canon. That was undoubtedly intended to leave the bishops entirely unshackled in acting under it. Ordinarily the bishops sit in judgment on the choice of others: in this case they make the choice themselves. But if it is understood that a diocese asking for a bishop under this canon, may also signify the unanimous choice of its Convention, backed by that of an influential parish to which the bishop is to look for his support; it is obvious that the action of the bishops must either be virtually only what it has heretofore been—the mere approval of an election already made, or the painful alternative of running counter to the voice of the diocese, and giving it one bishop when they know—for it has declared—that they desire another. Except, therefore, in this last alternative, the new canonical provisions in this important matter do little else than annul the former, without a safe and proper substitute; and surely it cannot be right to place the bishops in such a situation. Those gentlemen will, of course, avail themselves of all proper means to enable them so to fulfil the important trust vested in them as thereby to serve the best interests both of the Church at large, and of the diocese more immediately concerned. And any diocese availing itself of this provision of the canons, ought thereby to be supposed to surrender all claim to a choice by itself, be the same direct or indirect, formal or informal, and to leave the matter, in good faith, to the unshackled operation of the judgments and consciences of those on whom the Church has put the responsibility of making the choice.

I hope our good brethren of Michigan will not deem it discourteous or obtrusive in one who has for many years taken a deep interest in the welfare of the Church, and one too who most sincerely wishes well to them, if he suggests that should they unwittingly have taken any step in this matter indicating a choice which they had no right to make, they will keep it as much as possible to themselves, and thereby diminish, so far as it can be diminished, the evil of so unfortunate a precedent in the first operation of the excellent and important canonical provisions for securing episcopal supervision and services to even the smallest of our dioceses.

Canon.

For the Churchman.

### A NEW-YEAR'S GIFT.

It is the custom amongst men to present gifts to each other at the beginning of each new year. Why should it not be deemed appropriate for us, at the same period, to make such offerings as we can to the supreme Giver of all good? He deserves our highest regards infinitely more than the best beloved of our fellow-men; and, as our Preserver during the old year, might reasonably expect, at the beginning of a new one, some extraordinary manifestation of our gratitude and love. What should it be? What will the Almighty accept at our hands? There is a fable by the distinguished Lessing, a German poet, whose appropriate moral may answer these questions.

"When Jupiter celebrated the feast of his marriage, and all the animals brought presents to him, Juno missed the sheep.

'Where is the sheep?' asked the goddess. 'Why does she neglect to bring us her well-meaning present?'

'Be not angry, O Goddess!' replied the hound; 'I have seen the sheep to-day; she was sadly troubled, and complained aloud.'

The goddess was moved. 'Why,' said she, 'did the sheep complain?'

'She lamented thus: I, poorest one! I have now neither wool nor milk! What shall I give to Jupiter? Shall I alone appear empty before him? No: I will ask the shepherd to offer me in sacrifice to him.'

At this instant the smoke of the sacrificed sheep, an odor most pleasing to Jupiter, arose through the clouds, accompanied with prayer.

And now Juno would have wept her first tear, could tears moisten an immortal eye."

Here is the mirror of perfect devotion. How unearthly fair is her image! Reader, who hast or hast not other offerings to make, *give thyself to God*. Well, indeed, mayest thou say:

"Were the whole realm of nature mine,
That were a present far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all."

Add then:

"Here, Lord, I give myself away;
'T is all that I can do;"

and the plaudits of heaven shall proclaim *a new benefactor of the universe*.

Yes; he that has commenced this new year, by a perfect dedication of himself to God, has done more than the temporal disposer of a world can do. He has commenced a career of higher good, than giving unmingled happiness for life to the entire family of man. He will shine as a star in the firmament of heaven, will glitter as a jewel in the crown of his Redeemer, for ever and ever.

Such a gift will not be without a return of incalculable value. "Return unto me, and I will return unto you, saith the Lord." The very Fountain of all blessing will bestow himself in the fulness of love and favor upon the lowest of his intelligent creatures, wherever the gift will be reciprocated, not in amount, but simply in kind. The heart, though of a creature, is the adequate exchange for the personal regards of the Creator himself.

The design of these reflections cannot be mistaken: it is to induce the reader, if he has not so commenced his year, to redeem his time by an instant, unreserving, perpetual surrender of his heart to the love, and his life to the service of God. He knows that every other search for good is vain: he knows that this alone remains as worth his trial. Every rational thought, every noble emotion, must prompt him to show for his Maker and Redeemer not less of grateful respect, of affectionate regard, than, upon the return of a new year, men are accustomed to exhibit for each other: and if in heart he will make any demonstration of love, what can it be less than the gift of himself?

I have written briefly: "A word to the wise is sufficient:" for the fool no expostulations or entreaties, though fully, though divinely set forth, will avail.

*Morristown, N. J., January 2, 1836.* C. S. A.

For the Churchman.

### THOUGHTS ON ADVERSITY.

"The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters."

The world with all its glorious pomp, its dazzling promises and magnificent rewards, has but little to offer in a time of adversity. When the cloud gathers and the thick cloud comes over the soul; then that which men blindly call great, that which they extol and adore, recedes and crumbles beneath us as a rotten fragment. It affords us no shelter from the pitiless storm; and the support which it may once have promised us, we find on experience to be little better than a broken reed. The friends, too, who in prosperity surrounded us with flattering lips, and who looked all manner of kindness, now withdraw their faces, and shun us as they would shun a pestilence.

How bitter is the anguish of him who has thus been cast off from the proud bosom of the thankless world. Wherever he turns for consolation there is a bleak waste before him. No kind eye looks upon him. No friend sympathizes with him. He is as one on a field of ice, exposed to the frost piercing winds, which, from the tender sensibilities of his bodily frame, caused perhaps by former indulgence and ease, give a keener edge to his anguish.

Such is a man of the world when trouble overtakes him. He finds that the fortress in which he trusted will not shield him from the fires and the darts of misfortune. Wealth, the mountain of his ambition, and the stay of his hopes, melts before his eyes. Friends and dear relatives to whom he looked for succor, and in whom he had placed his affections, fall down before the outstretched arm of death. As a tree shorn of its verdure and blasted by the lightnings of Heaven, he stands alone, the victim of despair.

But let us turn from the contemplation of a picture so dreadful, to one of a more pleasing character. Let us look at the Christian in adversity. Ah! what serenity of mind! what composure of countenance! Look at him as he surveys the wreck of his fortune! With what dignified calmness and humble resignation does he lift up his eyes to heaven! Hear the prayer, 'Though He slay me, yet will I trust in him.'

How confident is he of strength and support! 'The Lord is my shepherd: I shall not want.' If death enters his family, he exclaims with the same spirit of resignation, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!'

What is it that thus upholds the Christian amid the desolation of adversity? What is it that carries him through the storm with such triumph? How is it that the man of the world sinks beneath the surges of misfortune, while the believer in Christ rises above them? It is, because the believer in Christ has the consolation of religion! It is because he has the promises of God to support him! In prosperity he committed his all to the good shepherd, and now in adversity his confidence remains unshaken. Every thing around him, in a *worldly sense*, has become a desert; yet he finds in that very desert wide-spreading fields of pasture, and beside him are the still waters of comfort. He feels that those trials with which he has been visited, were mercies. He now sees that the path he was treading would have led him away from God. His affections were growing more and more sordid. The world crowded too much upon his thoughts. The spirit of prayer grew less fervid. The desire to enter the temple, less constant. In short, he finds now, on taking a calm retrospect, that he was *gradually* falling off from religion. Instead of shining brighter and brighter in all virtue and holiness, he had commenced a fearful decline. The heart, that deceitful and wicked thing within, had blinded him to his real condition; and had he not been aroused by the providence of God, he might have slept on in his delusion for ever.

Thus it is that the gracious Lord visits his people. Some who have never felt the want of his sustaining hand, because it had never been withdrawn, and who boast of their own strength, are brought suddenly to feel the chastening rod. A continual course of prosperity had intoxicated them. Adversity became necessary as an antidote. Others are afflicted for declension in their religion. Again we see the most devout and experienced Christian bending under the weight of many sorrows. Why should he suffer? He has grown gray in the service of his Maker! From childhood to hoary age he has been a close follower of the blessed Jesus! Ah! how truly has it been said, 'God's ways are not our ways.' He has a purpose in those afflictions. Though to our eyes it may appear strange, yet, could we see as it were face to face, the mystery of those severe dealings would fade away into some grand design for the future welfare of his creature. We are assured that God does not willingly afflict or grieve the children of men. It is for their advantage. He has an eternal object in view. It is their souls' salvation. V. W. V.

For the Churchman.

Mr. Editor,—Through the kindness of a literary friend, I latety had access to a work entitled "Breviarium Romanum." Among the hymns interspersed throughout the work I perceived the *correct* reading of the celebrated "Stabat Mater," of which a rather incorrect version has been published in the Churchman. I send enclosed a beautiful hymn, which is at your service.

Aurora cœlum purpurat,
Æther resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitæ jubar.

Cujus sepulchrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulchro funerat.

Sat funeri, sat lachrymis,
Sat est datum doloribus:
Surrexit extinctor necis,
Clamat coruscans angelus.

Ut sis perenne mentibus,
Paschale Jesu gaudium;
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis,
Surrexit, et Paraclito,
In sempiterna sæcula.

Σ.

## THE CHURCHMAN.

SATURDAY, JANUARY 9, 1836.

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.*

### BISHOP CHASE IN ENGLAND.

Bishop Chase has issued a circular in England in a pamphlet form, setting forth the grounds on which he is to rest his appeal to the liberality of Great Britain. The latter part of the circular consists of statistical documents and details with which our readers are already familiar: the former part we insert under the impression that it will be gratifying to the public generally, and especially to the friends of the Bishop.

Bishop Chase, late of Ohio, now of Illinois, is at this time in England; and begs leave most respectfully to address his friends, and the Christian community of this favored land.

Nearly twelve years have passed since he once before presumed to do this, in behalf of the fold of Christ then committed to his pastoral charge in the Diocese of Ohio.

As, notwithstanding all the dark clouds which at that time hung over his path, all that he then said and stated has proved to be true, even so he indulges the hope that his words now may be heard with favor; and that the cause which he is about to plead, in the name of the great and heavenly Shepherd, for his sheep in the wilderness of Illinois, may meet with kind attention.

But, as many whom he now addresses may be unacquainted with the causes of his translation from the Episcopate of Ohio to that of Illinois, Bishop Chase thinks it his duty to give a brief history of such of his proceedings, from his leaving England to the present time, as may be relevant to his object.

In the summer of 1824, Bishop Chase returned from England to America, and was hailed with much joy by his beloved diocese. As he had committed the power of locating the Theological Seminary, for which he had obtained the necessary funds in England, into the hands of the Convention of Ohio, he prevailed on them not to fix it in or near a town, but in the country; and on a large tract of land, which, being owned by the Institution, might be guarded from the means and temptations to vice. This object was accomplished on the then very wild and uncultivated, but now delightful and elevated spot; which, in honor of his noble and beloved benefactor, but now deceased and much-lamented friend, he named GAMBIER.

Bishop Chase took charge of this great and laborious work in person; because no one, who had the requisite ability, would undertake the task of directing the primary settlement, and of clearing off the wild wood, and of sleeping on the cold ground, for the sum which the funds of the Institution could reasonably afford. This, then, he was compelled to do himself: and, in remembering the sufferings which he then endured, it gives him pleasure to know that they were not in vain. First, was reared the camp on the naked ground; then, the log hut, in which he and his family lived for years; then a stone building for the Professor of Theology; then, the main building, 110 feet long and four stories in height, whose foundations were deep and large; then, the capacious chapel, with its sacred chancel, was founded; and then, the many other dwellings. All of troubles past is pleasant in remembrance as the refreshing dew, and is mentioned here only as connecting history.

Foreseeing the advantages which would accrue to the students preparing for holy orders, by having the power vested in the Theological Seminary of conferring degrees in the arts and sciences without the trouble and expense of sending them to other merely secular colleges, Bishop Chase had applied to the State Legislature, in 1826, to grant to "the President and Professors of the said Theological Seminary"—the Bishop being, *ex-officio*, President—the power of conferring such degrees. This the legislature of the State of Ohio readily did; and, according to the Bishop's request, allowed it to be done in the abbreviated and convenient "style and title of the President and Professors of Kenyon College;" the Bishop having given that name to the Institution, in honor of that worthy nobleman who bears it—his much-esteemed friend and benefactor.

Bishop Chase continued his exertions in connection with the College till the year 1831, when many of his friends made known to him their judgment, that the power of conferring degrees was vested, not in the President and Professors of the Institution as a theological seminary, but as a literary college; thus, as Bishop Chase conceived, taking the Institution out of that Episcopal superintendence and control which he could not, under all the circumstances of the case, conscientiously surrender. For the peace of the Church, therefore, as well as for his own peace of soul, he thought it his duty to resign his charge. It was an extraordinary case, and required an extraordinary sacrifice. He left the Diocese, therefore, with the partner of his toils and burdens, and their children, not knowing whither to turn his thoughts for support and food convenient for them; but, by the All-gracious God, who hitherto had guided his steps, and been his support and stay, he was strengthened for this painful trial, and has now good reason to say that all has been well.

To show that the peace of the Church, for which Bishop Chase resigned the Episcopate of Ohio, has been, by the blessing of God on that measure, secured, let the following extract from the Journals of the Convention of Ohio, and by them ordered to be published in the "Gambier Observer" in June last, suffice.

"*Ohio Convention.*—The Convention of the Diocese of Ohio met at Cincinnati on the 26th of June. A brief statement of the proceedings has been furnished by order of the Convention, for publication in the Gambier Observer. We have been accidentally prevented from copying the account of the proceedings into our paper, as yet; and have only room at present to notice a gratifying Resolution in relation to the former Bishop of the Diocese, which is as follows:—

"On motion, it was Resolved, That this Convention have learned with great pleasure that the Right Rev. Philander Chase, late of the Diocese of Ohio, has been called to preside over the councils of the Church in the State of Illinois; and that we earnestly entreat the great Head of the Church to pour upon him the continual dew of His blessing, for the salvation of souls and the glory of the Redeemer's kingdom."

But to return. The support which Bishop Chase had received being now no longer enjoyed, he moved his family into the woods, on the almost wilderness lands belonging to his niece's daughter, and the gift of his paternal grandfather. This place was about twenty miles from Gambier; and has been named by the Bishop the "Valley of Peace," in memorial of the mental satisfaction which opened there to himself and his family.

Here he continued performing divine service every Sunday, and preaching the Gospel to his new neighbors, till the following spring and summer; when he again moved his family a distance of 300 miles, nearly westward, into the Territory of Michigan, on the very beautiful wild lands near the waters of St. Joseph's River, not far from the line which divides that Territory from the State of Indiana. From the facilities which this region of country affords to immediate cultivation, being in part prairie and in part open wood-lands like the finest parks in England, he was enabled, by the small means which he possessed, joined with timely assistance in donations sent him from his beloved brother in Vermont, to obtain his living, and still to perform the duties of his priestly office with regularity. He did the work of an evangelist, though not that of a bishop; and this, not only in his own neighborhood while rapidly settling, but in the regions for many miles round. There is a custom in the Episcopal Church of America, which admits of the enjoyment of public worship according to our primitive liturgy, by means of what is termed "lay reading:" a devout layman, being authorized by the bishop, can perform the Service of Morning and Evening Prayer in all its parts, except those which involve the priestly office; and, by this salutary regulation, which the great deficiency of ordained ministers has made necessary, much good has been done, and is still doing, to our apostolic Zion. Peculiarly situated as Bishop Chase found himself in going to Michigan, and most anxiously wishing to benefit by his ministry the destitute places for many miles around, without neglecting the spiritual wants of his own family and immediate vicinity, it afforded him great comfort to find in his own son, a youth of seventeen years, both inclination and fitness for the office of a lay reader: thus the work of God was kept up at home, while the Bishop made his excursions abroad.

But, amidst all these humble prospects of doing good, the Bishop felt the great deficiency of a regular school for his children, four in number; and for those of his neighbors, now increasing fast around him. Some young men, also partially educated, were desirous of studying for holy orders, under his instruction. These circumstances induced him, very limited as his means were, to erect a small building for a chapel, and dormitories for students. With a view to this, he had invited the Rev. Samuel Chase, of New-Hampshire, his distant relative, to come to his assistance. This worthy friend entered heartily into his plans; and commenced teaching in the Bishop's house, while the school-house and chapel were building: and much reason had he to rejoice at the prospects before him.

But subsequent events showed that God had appointed him to a more extensive field of labor. The State of Illinois—a large portion of it 300 miles still farther west—was destined for his spiritual charge; and great was the struggle of his mind when this intimation of the divine will was providentially made known unto him. When the appointment was sent to him by the Secretary of the Convention newly-formed in Illinois, there was no proffer of any reasonable earthly support: on the contrary, he was told that there was NO ABILITY to afford any: add to this, the consciousness of his declining years, incapacitating him for that great activity necessary in travelling through trackless regions, and for the endurance of that personal fatigue, privation and suffering, which had been required of him while Ohio was settling, and which Illinois now, still more new and pathless, might again require. On the other hand, and to counteract these discouraging circumstances, there was imprinted on his remembrance the obligation of his consecration vows, "to seek for Christ's sheep that are dispersed abroad" in the wilderness, and to "feed and provide for his children, who are bought with his death, and for whom he shed his blood." Earnestly did he pray for grace to follow, though at great distance, in the steps of God's servants in primitive days, who, through faith in the promises, found strength in the day of trial, and the means to perform the divine will where it was evidently required to be done.

On the 4th of May last, Bishop Chase set off from Gilead, as he had called the place of his residence in Michigan; having in company the Rev. Samuel Chase and his wife—the daughter of the Bishop's niece, and a worthy lay reader and Sunday school teacher. Their course was through Indiana, to Chicago, on the shores of Lake Michigan—thence to Juliet, on the Deplain River—thence to Peoria, on the Illinois River—thence to Lewiston, and Rushville, and Beardston, and Springfield—thence to Jacksonville—and thence back again to Springfield, nearly in the middle of his Diocese; having travelled thus far about 500 miles, and having preached and performed divine service in all these places, and in others on the road where it could be done.

In this recollection of the course of sacred duty performed in this his first and rapid tour through a large portion of his future scene of labors, Bishop Chase finds so many things claiming attention, as to create great hesitancy as to what he should issue forth in this most respectful Address.

### CHURCH AT ROME.

For the following brief narrative of the rise and progress of a Protestant Episcopal Church at Rome, we are indebted to the Gambier Observer.

As early as the winter of the year 1816–17, the English families residing in Rome became so numerous as to think of procuring a place of worship. The idea was new and startling. Immemorial usage and existing laws seemed utterly to preclude the hope of success. At length, however, after considerable difficulty, through the influence of Signor Luigi Chiaveri, a private room was obtained near the column of Trajan; and thus *began* the service of the Reformed Church of England in the "Holy City," the duties of the desk and pulpit being discharged gratuitously by such clerical visiters as happened to be in Rome. But all this was without the sanction of the Vatican; and the man who rented his house for this purpose was liable at any moment to be placed at the bar of the Inquisition. Indeed when the term of the first contract with the owner of the house had expired, the fear of such consequences prevented a renewal of it, and no other Roman citizen could be induced to furnish a substitute. Accordingly services were commenced in the private house of an Englishman—his "own hired house," on the opposite declivity of the Quirinal Hill. Against this, of course, there was less objection in the mind of the Papal government; yet even here a caution was given, through the Secretary of State, that as much privacy as possible be observed. Thus did the matter continue, this private chapel being rather connived at than tolerated, till the year 1822, when, under the care of the Rev. Joseph Cooke, the congregation were enabled to hire a house *avowedly* for the celebration of divine worship, and the connivance of the government was obtained in a manner and form equivalent to a sanction. The congregation consisted now of 200 persons, and being mostly titled or rich, every occasion of their meeting could not have failed, by the noise and splendor of their equipages, to attract the attention of the public. This new place of worship was situated in the Via Pontifice, close to the Mausoleum of Augustus. Immediately after their establishment here, clamors were raised against the intemperate zeal of the officiating ministers, and their prosperity was threatened with a speedy overthrow, but through the influence of Cardinal Gonsalvi the storm was dissipated.

The congregation proceeded now to render their chapel complete by adding the necessary appendages. Hitherto the Protestants at Rome had had the use of some waste ground on Aventine Mount for the burial of their dead, but it was open to the intrusion of men and cattle. Having been indulged in a place of worship, they hoped they might be permitted to enclose this ground, and keep the tombs of their deceased friends from desecration. Accordingly permission was asked—but not obtained: objections of various kinds were raised. About this time the Catholic bill was before the British House of Lords, and a speaker who happened to be acquainted with this instance of intolerance, made use of it to the disadvantage of the Irish Romanists. The nobleman's argument being reported in Rome, wrought a speedy change in the sentiments and conduct of the government, so that not only was the privilege of enclosing the grave-yard granted, but it was even done at the expense of the "Apostolic Chamber," and moreover was given another piece of ground for a new Protestant cemetery!!

The year following this pleasing event, the Rev. James Burgess, the present chaplain of the congregation, became the coadjutor of Mr. Cooke, and the place of meeting was again changed to the Via Rasella, a street which lies nearly under the garden wall of the Quirinal Palace, the occasional residence of the Pope! So far was his Holiness from taking offence at this, that he even granted the honor and protection of two sentinels to stand at the church door during divine worship, and preserve order and quietness in the street. This was in January, 1824. The next year, however, the congregation, being straitened for room on account of the influx of English visiters, was compelled to remove again. The object was to procure a permanent resting-place, but such they could not find of sufficient dimensions, within the walls of the city, and they therefore, procured one without, which has been used up to the present time. Some twelve hundred dollars have been spent in fitting it up, so that it possesses all the furniture and accommodations of an English place of worship. In the year 1825, Rev. Mr. Cooke left the city, and Rev. Mr. Burgess performed the duty of the chapel, as heretofore, gratuitously, with such assistance as clerical visiters afforded. In 1827, however, he became the regular pastor of the flock, in the receipt of a salary of 100*l*. per annum.

A few years after the congregation was formed, a charity fund was founded. At first it consisted only of the alms collected at the altar on sacramental occasions. The members all being wealthy, these were considerable; and since the year 1828 they have been increased by an annual collection in the chapel. The whole amount, which some years has been twelve hundred dollars, has been regularly distributed, under the care of the chaplain, amongst the poor of the city, both Romanists and Jews.

### MISSION TO PERSIA.

On Sunday evening, the 27th of December, a sermon of great interest was preached at St. Paul's Chapel, in this city, by the Rev. Horatio Southgate, jun., on the subject of his proposed exploring missionary visit to Persia. The building was filled to overflowing, and the attention paid to his able and eloquent development of the facilities now opening for the spread of the Gospel in Mahomedan countries, evinced a deep interest on the part of his audience in the important embassy in which he is shortly to engage. We should be glad to give an outline of the discourse, but as we understand it will be done in the new missionary paper about to be issued under the auspices of the Committee appointed for that purpose by the Board of Missions, we deem it best not to anticipate its appearance in that miscellany. It is hoped the Foreign Committee may request a copy of the sermon for publication, no document being better fitted to exhibit the encouraging grounds on which they have determined upon this gratifying enterprise.

### OUR MISSIONARIES IN CHINA.

Intelligence has at length been received of the arrival of our missionaries at the distant port for which they sailed. A portion of the letter containing this gratifying information is annexed:—

*Ship Morrison, off Java Head, Sept. 7th,* 1835.

Rev. and Dear Sir,—

We have just been gratified with the first sight of land since leaving New-York. This, you may well suppose, is no small gratification after an unbroken prospect of sky and water during ninety-seven days, and performing a journey of not less than 14,000 miles, even though it be a land of strangers. Angier, the place at which ships usually touch for fresh supplies, and leave letters for home, is at the western point of Java, about eighty miles from Batavia. There are a few Dutch residents, but the place is unimportant except for the reasons above mentioned. The view of the country around is delightful, varying into high and broken hills covered with beautiful verdure, among which the tall cocoa-palm is easily distinguished.

In addition to his attentions to us personally, Captain Ingersoll has given us his hearty co-operation in all our efforts for the spiritual benefit of the seamen. Though a member of the Baptist communion, he seems to entertain very little prejudice against the Prayer-book, in the use of which he and most of the crew have joined with us every Sunday morning. What may be the results of the little we have been enabled to do it is impossible to tell; still I cannot but hope our labors will not be found to have been entirely in vain. From the limited observation of a single voyage, I should infer that seamen are an equally, if not *more* promising class of persons, in reference to ministerial labor, than people of the same rank on shore. That they have been sadly neglected previous to the laudable efforts of the Seamans' Friend Society, is sufficiently obvious; nor are they altogether insensible to that neglect. The beneficial effects of temperance principles must appear to every one acquainted with them, to be very great. No ardent spirits, except what the medicine chest contained, were allowed to be brought on board the Morrison. The crew has been orderly, diligent, and respectful; no serious accident has occurred except the falling of one man from aloft, and they have been, the Captain says, unusually attentive to religious services. Scarcely a profane word has been heard on board. The change that a few gallons of liquor *might* have produced, may be easily imagined.

We hope, by the continued favor and protection of God, to be, at the end of two weeks more, on the field of our future labors; whither the attention and interests of so many of our beloved Church have been directed. That their prayers and desires toward the object of our mission may not be disappointed, and that they, with all the excellent and now more beloved friends, whose personal kindness has been experienced, may enjoy the fulness of God's blessings, is the sincere prayer of,

Dear Sir, your unworthy brother in Christ,
Henry Lockwood.

### GREEK MISSION.

"The latest intelligence," says the Missionary, "received from this mission, is contained in a letter from Rev. John H. Hill, dated Athens, July 30, 1835, from which we make the following extract:"

'We are most happy to observe a growing interest throughout the country in the cause of Missions in general. Our own work goes on well. When we closed our school for the vacation on the 11th instant, we found that 750 had entered during the past year, (i. e. from the 1st of September last.) We are every day more and more convinced of the necessity of work, and although we have had many trials and difficulties, we find we are sustained by the confidence of the community at large, and of the government particularly. Our labors, you may rest assured, are not in vain. I have united in marriage six couple, baptized ten infants, and buried three Protestants; in performing which services I have used, as need required, the German, Greek and French languages. The last individual I buried a week ago. He was an officer of the King's privy household, and a great favorite with the King. The funeral ceremonies were very imposing; all the officers of the court attended, headed by the Grand Chamberlain, Count de Sporta. The next day I received a letter of thanks from the King. The services I read in French. The last child I baptized was the daughter of a Scotch gentleman, who is married to a Greek lady by birth; the grand-parents made no objection to the baptism by a Protestant. The family were all present; I used the Greek translation of our Liturgy, and in compliment to them immersed the child, as our Church allows.'

"The same letter," it adds, "speaks of a mission-house then in progress, and that they were daily expecting the reinforcement to the mission sent out last summer, which they should receive 'with open arms.'"

### HISTORY OF THE CHURCH IN VIRGINIA.

We take great pleasure in announcing that the valued work of Dr. Hawks, which has been long impatiently expected, is through the press, and nearly or quite ready for delivery. We have been favored with a copy, and shall endeavor in our next to present copious extracts to our readers. The following passages from the preface will show the spirit in which the work has been prosecuted, and the further expectations which the public may indulge.

"A Protestant Episcopalian, not merely from the prejudices of early education, but from the deliberate examination and conviction of his riper years, it is not improbable that the author's affection for the faith of his fathers may sometimes be seen. Of the peculiarities of his creed, he will here only say, that he has not sought unnecessarily to obtrude them; and as little has he endeavored to keep them out of sight. It may be (for he claims no exemption from the infirmities of human nature) that, however anxious to eradicate prejudice, he has not always succeeded in the effort to do so; he has, however, endeavored to speak of that Church, which he does not hesitate to say he loves best, with an impartiality too proud to cover up its faults, and an honesty too stern to hide its delinquencies. That Church has sometimes erred, and the author has said so. If he knows his own heart, he never had in view, in his work, an object so contemptible as that of writing eulogy under the guise of history. His wish has been to tell the *truth* as far as he could discover it; and if in doing this a blow fell, it mattered but little to him where it alighted. But he owes it to himself to add, that he has uniformly spoken of other religious denominations with respect; for he freely owns that the love of his own religious system does not, to his mind, impose upon him the necessity of hating either the persons or the creeds of others. He may lament what he deems their mistakes, and yet hopes to be pardoned, should he doubt whether *insult* be their best corrective. He would rather burn his book than wilfully inflict a wanton injury upon the personal feelings of any sincere Christian: and if he has incautiously so done in these pages, he here humbly begs forgiveness of God and of the injured.

"A word more as to his plan. The present volume is an experiment. Should it succeed, and the life of the writer be prolonged, it will be followed by others; for there are materials on hand to furnish a volume for each of the older dioceses. Indeed, with respect to some of them, the story is partly written; whether it will ever be published, depends less upon the author than upon others. Another motive for sending forth this volume now is to be found in the fact that it has recently been made the duty of the author, by the Church to which he belongs, to collect and preserve all that he can, tending to illustrate any portion of its history. He has, therefore, hoped that by bringing before his brethren a specimen, exhibiting the nature of the task in which he is engaged, some among them may be induced to furnish information, and thus contribute materials for future volumes."

The present volume is entitled "A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Virginia:" it is complete in itself, and forms the first volume of the projected work, which the author has modestly styled "Contributions to the Ecclesiastical History of the United States of America," and which, if finished as it is begun, will form an admirable history of the Church, and will thus, besides being a valuable addition to our literature, acquit the present generation of a debt due to the future. Most sincerely do we congratulate the author in the result of his labors, as far as they are disclosed, and wish him all success in what remains to be accomplished.

Sunday School Union.—A correspondent from Savannah gives the following gratifying intelligence:—

"Mr. Cuming has this day departed for Augusta, whence he came hither a few days ago on the business of his agency. He preached for me on Christmas-day, and twice on Sunday, delighting me and all who heard him. His collection in Augusta was $225, and here $300."

### THE REV. DR. MILNOR.

The following tribute is so well merited, and is made to bear so favorably on the interesting cause to which the subject of it has now consecrated his time and talents, that though averse to the insertion of such notices in general, we cannot but make an exception in its favor, and express a cordial concurrence in its sentiments.

In the morning of the Sunday after Christmas I was at All Saints' Church, in this city, and heard the Rev. Dr. Milnor deliver an interesting sermon in behalf of missions. The church was literally full, and all listened with profound attention. The occasion and all the attendant circumstances combined in producing the most lively emotions. I have for a long time considered this reverend divine one of the most venerated and beloved in our Church; and the Board of Missions did well in selecting him for the important station he now occupies. His ardent piety, his long practised zeal in the cause of perishing heathens, his kind and persuasive eloquence, and, not least, his head silvered o'er with demonstrations of a life far spent in his Master's service, make his appeals doubly impressive and powerful. With such an advocate our Missionary Society cannot fail to be efficient. With such a one to plead for a world overspread with the blackness of moral death, the members of our Church cannot fail to become the zealous supporters of the cause which he labors to advance.

A Friend of Missions.

*New-York, Dec.* 31, 1835.

### STATED DAYS.

Every year furnishes additional reason for regretting that the observance of stated days, commemorative of the great events of the Gospel, should ever have been discontinued among any denomination of Christians, by giving additional proof that such observances are congruous with the common sense and feelings of the people. The Lowell Standard is published in the very heart of Congregationalism.

*Christmas Day.*—Though many of our towns-people paid that decent observance to this important anniversary which it calls for, we regret to add that several stores remained open throughout the day. Such a custom is in defiance of all propriety. If we are a nation of heathens *why profess Christianity?* The anniversary of the nation's independence is (most properly) held sacred. The anniversary of the REDEMPTION OF THE WORLD is made by many in New-England, though no other Christian community furnishes a precedent, a day of traffic and labor!!!

To call this modern practice *heathenish* is a libel on heathen countries. Nowhere do the professors of ANY faith pay so marked a token of disrespect to the author and founder of their religion.

"But Catholics and Episcopalians observe this day," say some, "and it therefore partakes of Popery to follow their example." So do Catholics observe *the sabbath*, and (professedly) the ten commandments. Catholics hold the same view of the Deity as orthodox Congregationalists, Baptists, and Methodists. Let us strike the sabbath out of the days for Christian worship, for to be consistent we ought to do so.

In England this day is set apart by the members of EVERY sect, from the Episcopal to the Quakers, to solemn public worship and festive rejoicing.

*Lowel Standard.*

We are informed by the Secretary and General Agent of the Foreign Committee of the Board of Missions, that he has received a letter from the Rev. H. Bryant, Missionary to Greece, informing him of the arrival, in health and safety, of himself, Miss F. Mulligan and Miss Baldwin, at Marseilles, after a passage of thirty-eight days, on the 7th of November last. They were to take passage in a day or two in a steamer for Malta, and from thence proceed to Athens.

A letter has also been received from the Rev. F. R. Hanson, one of our missionaries to China, dated on board ship Morrison, off Java, Sept. 7, 1835, advising of their prosperous course thus far on their way to Canton.—*Com.*

### THEOLOGICAL SEMINARY.

Some account will be found in another column of the incipient measures lately taken in Boston for founding a theological seminary in the Eastern Diocese. A second meeting for the same purpose was held at Amory Hall, on Tuesday, the 28th ult., at which addresses were made by the Rev. Messrs. Vaughan and Stone. The addresses went to show the sense which the speakers felt of the necessity of rearing native ministers, whose sympathies should not become estranged from home by residence abroad, and who by being trained and educated at home, should be the better adapted to the peculiar habits of the people. It was also urged that the character of New-England would require an institution of the first order, and should therefore prompt to great exertions. The following resolutions, after some discussion, in which the Rev. Dr. Wainwright and Messrs. Head, Robbins, Parker and others took part, were unanimously adopted:—

*Resolved*, That although the sum of $200,000 will be ultimately required for establishing an adequate institution, yet it will be expedient to commence its organization as soon as $50,000 be actually pledged to be paid in the years 1836 and 1837.

*Resolved*, That subscriptions be solicited throughout the Eastern Diocese, which shall become binding, provided said sum of $50,000 be pledged on or before the meeting of the Convention in June next.

### CHRISTMAS IN ANDOVER.

A writer in the Christian Witness says that the Nativity of our Saviour was probably never celebrated at Andover in a public and solemn manner until its last anniversary. On that occasion the members of the Episcopal congregation which has been recently organized there, assembled in the Congregational meeting-house which had been politely tendered to them, and listened to a sermon appropriate to the day, by Bishop Griswold. The house was well filled with a highly intelligent and respectable audience. The communion was administered to a large number of persons of various denominations: many of the students from the Seminary and Academy were present, and the occasion is said to have been one of uncommon interest. In the evening the Bishop preached to a congregation equally large and attentive.

We regret to state that the New-York Bible and Common Prayer-book Society has lost by the late great fire, more than two-thirds of its fund, by investments in insurance stock made many years since, and always deemed to be of the most prudent kind. The dividends amounted to about $325 per annum.—[*Com.*

We regret to communicate to our readers from the Gambier Observer, the following unpleasant intelligence:

On Thursday morning, the 17th inst., about two o'clock, the dwelling of Bishop McIlvaine was discovered to be on fire, the family being awakened by the smoke, some having narrowly escaped suffocation. The fire originated from the dining-room hearth, by communicating with shavings under the floor. The alarm was immediately given; but so great was the difficulty of reaching the seat of the fire, and so few facilities were possessed for checking its progress, that it was a long time doubtful whether the house could be saved. Providentially, however, there was but little wind, and the progress of the flames was slow. After more than two hours' exertion, and when the flames had just reached the roof, they were fortunately subdued. Considerable damage was done to the building, which will require some hundreds of dollars to repair.

The removal of the Bishop's library and furniture was attended with as little destruction and loss as could be expected. Much valuable clothing, however, was consumed.

## INTELLIGENCE.

Bishop Onderdonk's appointments for Confirmation in New-York and Brooklyn:

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

Sunday next before Easter, March 27, St. John's Church, Brooklyn.

First Sunday after Easter, April 10, St. George's Church.

On the second Sunday after Christmas, January 3, the Bishop of this Diocese confirmed twenty-six persons in St. Ann's Church, Brooklyn.

The Rev. William Barlow has removed to this Diocese by a letter of dismission from that of Connecticut, and been called to St. John's Church, Ogdensburgh, St. Lawrence county.

The Rev. Hewlett R. Peters has removed to this Diocese, by a letter of dismission from New-Jersey.

*Ordination.*—On Thursday, December 10th, the Rev. Samuel G. Appleton, minister of St. Andrew's Church, Hanover, Massachusetts, was admitted to the order of Priests by Bishop Griswold.—*Southern Churchman.*

*Confirmation.*—On Wednesday evening, December 23d, the Right Rev. Bishop Onderdonk administered the rite of confirmation to twenty-one persons in St. Paul's Church, in this city. The services of the occasion were solemn and impressive. We understand that forty-one persons have been previously confirmed during the year, and that the state of religion in the congregation has been and is of a very encouraging character.

*Episcopal Recorder.*

*Clerical Changes.*—We learn that the Rev. Simon Wilmer, Rector of St. Matthew's Church, Philadelphia county, has been called to the Rectorship of Christ Church, Prince George's county, Maryland, near Alexandria. This parish has been vacant since the departure of the Rev. Mr. Hanson, former Rector, on his mission to China.

The Rev. Francis T. Todrig, of this Diocese, has accepted a call to the rectorship of St. Paul's Church, Syracuse, Onondaga county, New-York. Mr. Todrig has been, until the present year, a priest in the Roman Catholic Church, residing in the State of Maryland. On his application to the Bishop of this Diocese for admission to the Protestant Episcopal Church, he presented testimonials of learning and correctness of character from numerous and highly respectable sources. He was, after the expiration of six months required by the canons, admitted as a Presbyter of this Diocese.

*Episcopal Recorder.*

*Michigan Convention.*—The Gambier Observer says, in noticing this Convention:

"It is understood that the Bishopric of the Diocese and the Rectorship of St. Paul's Church, Detroit, are to be united in the same person, and that though the Convention could not canonically elect a bishop, they were perfectly unanimous as to whom they would elect, if it were lawful, and that the same person is the unanimous choice of the vestry of St. Paul's as its Rector.—*Epis. Rec.*

*Chaplains to Congress.*—The Rev. E. Y. Higbee, Rector of Trinity Church, Washington, has been elected Chaplain to the Senate of the United States, and the Rev. T. Stockton, of the Methodist Protestant Church, Chaplain to the House of Representatives.—*Episcopal Rec.*

We have seen it stated that Thomas Chilton, Esq., formerly a member of Congress, of some distinction, has abandoned the bar and the strife of politics, for the ministry of the Gospel.—*Southern Churchman.*

*Massachusetts Episcopal Theological Seminary.*—Active efforts are, we perceive, making to effect the establishment of this institution. The Rev. Mr. Vaughan has been appointed an agent to solicit funds with that view, and has entered upon the duties of his agency. From his published circular we learn that the funds now to be raised are to be devoted to the following objects:

1. Suitable buildings and other accommodations in some pleasant town.
2. A moderate but select library.
3. The salaries of two able professors.

It is also stated that students are ready to assemble; and that a few individuals have pledged themselves for nearly ten thousand dollars toward the salary of a professor for ten years.

It is pleasing, also, to reflect that in neighborhoods where these nurseries of the Church are established, much good is effected by the activity and examples of their inmates. Such, we are gratified to learn, has been the case in the instance referred to, in the following article, copied from the Christian Witness.

"A friend writes that the students of our General Seminary, last year, distributed 700,000 pages of religious tracts, and this year will distribute one million. It is believed that every student is engaged in some Sunday school, the whole number being connected with about thirty schools in the city of New-York. Two years since, a Sunday school was established by one of the present Senior Class, about three miles from the Seminary. It now numbers between five hundred and six hundred. A church has been organized—some forty-five confirmed—a chapel erected, and a minister settled. All this from a Sunday school. Another church was organized recently under similar circumstances, called Calvary Church.

"Should not Christians be thankful and pray for our theological institutions, that God would pour into the hearts of our future ministry, large measures of his grace, even now, while preparing for their work."

*Southern Churchman.*

*Rev. Mr. Clark's Lecture.*—The December lecture to Sunday school teachers in Philadelphia, was delivered by the Rev. Mr. Clark, Rector of St. Andrew's Church. He discussed, in the first place, the *object* of the schools. He has often been surprised at finding the confused notions of teachers in respect to their occupation. Some thought their chief business was to teach children to read; others to make them commit Scripture to memory; others to keep them from sabbath-breaking, or to impart instruction which would result in their piety when they attained to adult years. If these are the only objects of the teacher, the probability is, that nothing more will be effected than temporary and temporal advantage. If one of the children should be converted, as Nathan Dickerman, or "Little Jane" was, such a teacher would be utterly astonished.

The lecturer next inquired, *How is this great object to be attained?* By the same means as the conversion of an adult—*through the power of Divine truth.*—Children must be shown their personal sinfulness and danger, and be directed to Christ as the only source of salvation and urged to seek the renewing of their hearts by the Holy Spirit. To make an impression of the truth, teachers must pray constantly and fervently, and adopt all suitable means to present the truth forcibly. They must be thoroughly acquainted with the lesson, and be prepared with illustrations and arguments to explain and enforce the great practical truths of religion. The lecturer had heard a useful minister of the Gospel say, "It was the trembling lip, anxious countenance, and earnest manner of my Sunday school teacher, that first impressed me with a sense of my danger."

*What are the results of such a course of teaching?* Large accessions to the Church, of ardent, devoted, and well-instructed Christians. The faithful teacher will appreciate the worth of his labors when he meets in heaven the souls he was instrumental in saving. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

*What review can we take of our past exertions in this field?* Let the teacher ask, What have I done? Have I addressed the children as if I expected their conversion? Have they had reason to think I was in earnest? Have I prayed as I ought? Can I say to God, 'I have done all I could do to bring them to Christ.'

What have I actually accomplished? Have I reason to believe that a single soul has been converted through the blessing of God on my teaching? Are any in the Church whose first impressions were received under my instructions! Any in heaven?

If any such result has followed, let the teacher inquire whether he or she might not have done much more, if greater faithfulness had been used.

The lecture closed with addresses to those who have relinquished their post as teachers, and to those who have never been employed in the work. The former were entreated to reconsider the motives which led them to abandon the service. If they sowed seed in the morning why should they withhold their hand in the evening? See if your reasons are such as will satisfy you in the hour of death, and at the judgment.—*S. S. Journal.*

During last Lent, the Rev. Mr. Wiseman, Professor of the Oriental Languages, held some conferences in the English language in the apartments of Cardinal Weld. His object was to show that the progress of letters and of the sciences in every department, produces a corresponding development of the evidences of religion. Many English and others of different nations were present. Mr. Wiseman delivered seven discourses, the summary of which is given in "the Annals of Religious Sciences," recently undertaken in Rome. The first conference is on ethnography, the second on the history of the human race, the third on the natural sciences, the fourth on primitive history, the fifth on archeology, the sixth on the Oriental studies, and the seventh on the critical study of the Bible. The learned professor discussed a variety of important questions concerning the Mosaic history, the origin of nations, the different races of men, geology, the deluge, chronology, &c., and the difficulties thence urged against religion. The sketch given in the Annals leads us to desire the publication of the conferences.—*Catholic Herald.*

From the British Magazine.

*Canterbury.* (From a Correspondent.) On Thursday, Sept. 17th, was celebrated the anniversary of the King's School Society. An excellent sermon was preached in the morning, at the Cathedral, by Archdeacon Broughton, and, after divine service, Greek, Latin, and English speeches were delivered in the Chapter-house, by several of the scholars. At five o'clock about seventy gentlemen sat down to dinner, at the Fountain Hotel; Dr. Russell, one of the prebendaries, was in the chair, supported by Lord Tenterden, the mayor of Canterbury, the Recorder, the Right Hon. S. R. Lushington, M. P., J. P. Plumptre, Esq., M. P., the Hon. and Rev. Mr. Eden, Hon. — Noel, Sir H. Oxenden, Bart., Admiral Sir T. Baker, Archdeacon Broughton, &c. &c. The report of the Committee was read by the Rev. W. F. Baylay, one of the secretaries, and prebendary of the cathedral. After alluding to the high honor done the Society in 1834, by the presence of the Lord Archbishop and the Duke of Wellington, at the anniversary meeting, the report proceeded with the gratifying intelligence that the number of scholars was still upon the increase; that the Society's exhibitions had become prizes which were sought by many competitors; that the library established by the pupils had received several valuable donations; and, that the late exhibitioner, Mr. James, had taken his degree with credit as a senior optime. The state of the funds was also reported as being extremely satisfactory. Mr. W. Nassau Molesworth, having received very favorable testimonials from the examiner, the Rev. Hugh J. Rose, chaplain to the archbishop, was elected exhibitioner. The subscriptions were announced as amounting to 160*l.*, out of which the second exhibition is paid. Viscount Strangford, Sir Brook W. Bridges, Bart., and the Rev. Dr. Hunt, were appointed stewards for the ensuing year. Nothing, perhaps, was more interesting on the occasion than the address of Lord Tenterden, in which he alluded, in the most feeling and energetic language, to his late distinguished and excellent father, whom he styled the foster child of the King's School, and of whom he stated, with equal felicity and truth, that in the exercise of his high and often painful duties, while he had one hand on the statute book, he ever had the other on that sacred volume—the instructer, the friend, the monitor of man, whatever station in life he may be called to fill. No less appropriate was the address of the Rev. Chairman, in proposing the health of Archdeacon Broughton, one of whom the King's School of Canterbury is justly proud,—one to whose truly evangelical labors in a far distant land, hundreds will bear testimony.—*British Magazine.*

*New Church, Bexley.*—(Abridged from the Maidstone Journal.)—On Wednesday, October 7th, the first stone of an Episcopal chapel on Bexley Heath, in the parish of Bexley, in Kent, was laid by his Grace the Archbishop of Canterbury, at one o'clock. A very large assemblage, to the number of about 3000 persons, had congregated on the site of the intended chapel, and beneath a marquee were seated many ladies and younger members of the families of the nobility and gentry of the neighborhood. Upon the arrival of the procession, the ceremony commenced with singing three verses of the 118th Psalm, N. V. Appropriate prayers for the Divine blessing upon the undertaking were next offered by the Vicar, and the Archbishop then performed the usual ceremonies. This ceremony being ended, and four verses of the 68th Psalm having been sung, the Vicar delivered an address to the Archbishop; and concluded by begging his Grace's acceptance of a silver trowel, which had been procured by small contributions throughout the parish, and which he, with the churchwardens, then presented to the Archbishop in the name of the parish of Bexley. In reply to this address, the Archbishop said that he was highly gratified with the expressions and marks of regard which had been shown him, and which he received as offered more to him in consideration of his station than for any desert in himself personally—that his prayers were offered to Almighty God, that the present undertaking might be made a blessing to future generations of young and old, rich and poor, in the parish, who would there worship God not only as the Creator, but as their Redeemer, and sing his praises, as they had now been sung by the children who surrounded him; and that he trusted he might be spared to complete for the parish the work which had now been commenced, by consecrating the intended building to the service of God.

*St. Saviour's—The Ladye Chapel.*—Considerable discussion took place on Tuesday, September 29th, at the vestry meeting, regarding the completion of this edifice, in which Messrs. Weston, Beggs, and Thomas Saunders took a most active part. In reply to Mr. Ellis, who said that the Ladye Chapel was a nuisance to the parish! and that its supporters were influenced only by fancy and vanity, Mr. Saunders warmly asked, "If it was a matter of fancy to protect the remains of their ancestors, who were interred in a portion of the sacred fabric of their church?—(hear, hear.) Was it a matter of vanity to prevent the cart wheels from passing over the ashes of the dead?—(hear, hear.) No, no; he must strongly disclaim all participation in any such feeling. Exclusively of the fine and ennobling historical recollections connected with that sacred temple, it would prove a source of great benefit to the parish as a place of burial."—(hear, hear.) It was ultimately agreed to by the vestry, that a suitable ornamental iron railing should be erected round the Ladye Chapel, *by subscription!* the radicals refusing to allow the churchwardens to advance a penny. It is hoped that the whole will be completed in a few weeks.—*Old England.*

The Bishop of Winchester, in his recent visitation of the Channel Islands, passed a high eulogy on the present state of Elizabeth College, in Guernsey, and was pleased to present that institution with an annual prize of 5*l.* in books, to the best theologian in the highest class.—*Cambridge Chronicle.*

*Commemoration of the Three Hundredth Anniversary of the first Translation of the English Bible.*—Sunday, October 4, being the jubilee of the Reformation, a spontaneous effusion of religious feeling was universally manifested throughout London and its suburbs. Not only were most of the churches, chapels, and meeting-houses, filled to the utmost, but the aisles and passages of many of them were literally walled with human figures, whilst many, who could gain no admittance, remained at the doors. It would be out of the province of a daily journal to give even an outline of the various discourses. From minute inquiry we learn that most of the clergy of the Established Church carefully abstained from all allusions which might give to their discourses a political character, or personal application. In the course of the day, appropriate addresses were delivered to the children belonging to the various Sunday schools, by the superintendents and other competent persons connected with them; after which various tercentenary tracts, consisting principally of biblical anecdotes, and the writings of Miles Coverdale, were presented to each child, to be preserved as a memorial of this important occasion.

*Morning Paper.*

A rare and curious tract has just been reprinted in this city; it is a collection of points of doctrine to be found in the writings of two of the highest authorities in the Church of Rome—St. Gregory and St. Bernard;—all of which go to prove the error and unsoundness of the modern tenets of that Church. The tract was dedicated and addressed to the mayor and corporation of Salisbury, more than two centuries back, by one of the clergy of the diocese.—*Salisbury Herald.*

The efforts making by the Catholics, at this moment, in England, are unwearied. A Yorkshire paper says, "On Sunday, the 9th ult., the Prior of the Popish College at Ampleforth addressed a crowd of people in Helmsley market-place, during the time of Divine service in the chapel, his intention to do so having been announced the night before by the bellman. The address lasted upward of an hour, and at the conclusion of it he distributed a number of tracts, and was then drawn in his phæton, by the persons assembled, to the inn. The Prior preached the Sunday following at Stonegrave, opposite the clergyman's house. Indeed his visits have extended to most of the surrounding villages.

*Scottish Episcopal Church.*—We understand that the present destitute state of this venerable communion, in many parts of the country, will be brought under the notice of the recently issued Church commission. In the city of Glasgow alone, there are, it is calculated, nearly 10,000 poor Episcopalians, chiefly employed in the factories, who, it may be said, are at present altogether destitute of the means of religious instruction and consolation. The Rev. David Aitchison, of Queen's College, Oxford, with a zeal which reflects upon him the highest credit, is at present devoting his gratuitous services in their behalf, and we learn, only wants the means to be enabled to establish a chapel, with a large proportion of free sittings, for the permanent administration to these poor people of the means of grace in the communion of their mother Church. At present, with the sanction of his diocesan, Bishop Walker, he is officiating in a hired room, which is altogether inadequate to contain the Christian congregation which he has been the means of rescuing from the most distressing state of poverty and religious destitution. *This is a case which calls loudly for legislative inquiry and support.* In many parts of the Highlands, too, the opportunities afforded to the Gaelic Episcopalians of Divine worship are lamentably deficient. We are informed that many of the Episcopal clergy in the Highlands are doing the duty of two, and, in some instances, of three chapels, for a pittance of less than 10*l.* annually.

*Aberdeen Journal.*

## Calendar.

JANUARY.

10. 1st Sunday after Epiphany.
17. 2d Sunday after Epiphany.
24. 3d Sunday after Epiphany.
25. Conversion of St. Paul.
31. Septuagesima Sunday.

## ACKNOWLEDGMENTS.

### NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.—

*Missionary Disposable Fund.*

| | | |
|---|---|---|
| 1835. | December 28—Rec'd a donation from Jacob Shatzell, Esq., | $300 00 |
| " | " 31—Rec'd from the Female Education and Missionary Society of St. Luke's Church, New-York, | 102 00 |
| | | $402 00 |

*Education Disposable Fund.*

| | | |
|---|---|---|
| 1835. | December 31—Rec'd from the Female Education and Missionary Society of St. Luke's Church, New-York, | $225 00 |

Benjamin M. Brown, *Treasurer.*

New-York, January 4, 1836.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums:—

| | | |
|---|---|---|
| 1836. | Jan. 1—From the Norwich Tract Society, Conn., by the hands of Alfred Lee, | $3 00 |
| " | " 4—From a lady, a member of St. Luke's Church, by the hands of H Ritter, | 10 00 |
| " | " 5—From the ladies of the congregation of Trinity Church, Brooklyn, to constitute their Pastor, the Rev. Daniel V. M. Johnson, a life-member, | 10 00 |
| | From a Friend, | 00 31 |
| | | $23 31 |

Thomas Browning, *Treasurer.*

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions since his report of the 30th December:—

| | |
|---|---|
| A Christmas Offering of St. Mark's Church, Orange, N. J., by the Rector, the Rev. Benjamin Holmes, $13, half of which has been sent to the Foreign Committee, | $6 50 |
| A collection in St. John's Church, Ithaca, N. Y., for domestic purposes, | 10 00 |
| | $16 50 |

The following through the hands of Thomas Robins, Esq., Agent for the Domestic and Foreign Missionary Society, Philadelphia, for the Domestic department, viz.—

| | |
|---|---|
| From Mrs. M. Craig, Holmesburg, Penn., per Rev. George Sheets, for *general purposes*, | 10 00 |
| Collection in St. Peter's Church, Great Valley, Penn., per Rev. Mr. Reese, for *general purposes*, | 2 83 |
| From Trinity Church, Natchez, Miss., per Rev. P. Connelly, for *general purposes*, | 75 50 |
| From the Female Auxiliary Missionary Society of St. James' Church, Lancaster, Penn., first quarter's appropriation for the support of a Missionary at *Memphis, Tenn.*, per Rev. S. Bowman, | 62 50 |
| From the Parish Association of Trinity Church, Southwark, Philadelphia, for *domestic* missions, S. F. Watson, Treasurer, | 20 00 |
| P. W. Lewis' annual subscription to the Society, | 3 00 |
| Collection in St. James' Church, Perkiomen, Philadelphia, for the *Church at Jacksonville*, Ill., per Rev. J. Reynolds, | 10 86 |
| | $184 69 |
| Collection at a Quarterly Meeting of the New-Haven County Clerical Association, held at St. James' Church, Derby, Conn., | 6 75 |
| From the family mite box, | 6 00 |
| There has also been received from Mr. Robins, and will be handed over to its proper destination, $16 for the *Missionary Record* and the *Spirit of Missions.* | |
| | $197 44 |

James Swords, *Treasurer.*

January 6th, 1835.

### FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received:—

| | | |
|---|---|---|
| A widow's mite for the Persian Mission, | | 5 00 |
| From the Rev. B. Holmes, Rector of St. Mark's Church, Orange, N. J., being one-half of the Christmas Offering of this Church, received through James Swords, Esq., Treasurer of the Committee on Domestic Missions, | | 6 50 |
| From J L., for the mission to Persia, | | 50 00 |
| From Thomas Robins, Esq., of Philadelphia, Treasurer of the Committee in that city, the following sums, received by him during the month of December: | | |
| From Female Children's Missionary Tract Society, Middlebury, Vt., for Mrs. Robertson's school in Greece, | 5 00 | |
| Rev. P. Van Pelt, for prints forwarded from New-York and sold on account of Athenian Mission, | 10 00 | |
| The Parish Association of Trinity Church, Southwark, Philadelphia, for Foreign Missions, per S. F. Watson, Treasurer, | 10 00 | |
| A Christmas Offering for the China Mission, from a family missionary box, Philadelphia, | 13 00 | |
| A Communicant's Christmas Gift, $3 for the Greek Mission, and $2 for the China Mission, | 5 00 | |
| Savings for six months of a little boy for Mrs. Hill's school in Greece, | 1 00 | 44 00 |
| From a member of St. John's Church, Bridgeport, Conn., by the Rev. Gurdon S. Coit, for Mrs. Hill's school, in Greece, | | 5 00 |
| | | $110 50 |

Henry Gary, *Treasurer.*

January 5, 1836.

### CITY MISSION.

#### CHURCH OF THE HOLY EVANGELISTS.

| | |
|---|---|
| The subscriber, having been kindly invited to attend a children's fair, held at Miss Segar's School, 391 Greenwich street, corner of Beach-street, and having there witnessed a delightful exhibition of taste, order, and youthful satisfaction in the prospect of doing good, gratefully acknowledges the receipt, from Miss Eliza Ballow, as Secretary, of the nett proceeds of the same, to be applied to clothing the poor children of the Church of the Holy Evangelists, &c., amounting to | $25 00 |
| Also, in a blank envelope, for the poor, left with Messrs. Swords, Stanford & Co., | 5 00 |
| "From a family attending the Church of the Holy Evangelists," to be equally divided between the two Schools, | 10 00 |
| | $40 00 |

Hugh Smith.

Jan. 6, 1835.

#### CHURCH OF THE EPIPHANY.

The subscriber as Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations, through the hands of Swords, Stanford & Co.:—

"From two young ladies, a bundle of clothing for the poor." From "E. N." four pairs of stockings "for needy children in the Sunday School."

Lot Jones, 192 Allen-street.

January 6, 1836.

#### THIRD MISSION STATION.

The subscriber, as Missionary of the third Mission station, acknowledges with pleasure the receipt of $3 00 for the poor, from two ladies of Grace Church.

E. B. Kellogg,
401 Hudson-street.

New-York, January 5, 1836.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of $40, in part for the pledge of the Rev. D. C. Page, of Louisville, Kentucky, through the hands of Mr. T. H. Armstrong, toward liquidating the debt of this institution.

Floyd Smith, 46 Lumber-street.

January 6, 1836.

The subscriber, appointed special Agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of—

| | |
|---|---|
| From St. Paul's Church, Augusta, Georgia, | $225 83 |
| From Christ Church, Savannah, " | 304 25 |
| | $530 08 |

F. H. Cuming, *Sec'y, &c.*

### YOUNG MENS' AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz:—

| | |
|---|---|
| Received, collection in St. Luke's Church after a sermon by the Rev. Henry Anthon, D. D., | $109 27 |
| " donation from a friend, | 10 00 |
| " from annual subscribers, | 3 00 |
| | $122 27 |

Wm. H. Townsend, *Treasurer,*
166 Barrow-street and Bank of America.

January 6, 1836.

## PRESS DEPOSITORY,

46 *Lumber-street.*

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 6th, from the following persons,* viz.

Green & Fleming—C. C. Lathrop, *with remit.*—Henry Gibbs—L. Carrington, *with remit.*—Rev. E. E. Ford—A. E. Miller—D. Finley, *with remit.*—Walter Bennett.

*Received by the Gen. Prot. Episc. S. S. Union.*

Rev. F. H. Cuming *with remit.*—Rev. Samuel Fuller, jun.—Benjamin Olds—James M. Steed—Amos Northrup—Rev. Alvah Sandford—Rev. N. E. Cornwall—Thomas H. Armstrong, *with remit.*—Rev. J. J. Hunt.

## GRISWOLD'S PRAYERS.

The second edition of Griswold's Prayers is just received. Jan. 6.

## REBUKE OF THE LORD.

The Rebuke of the Lord, a sermon on the occasion of the great fire in New-York; preached in the chapel of the Institute at Flushing, L. I., by the Rev. Wm. Augustus Muhlenberg, D. D. Published by several of the Instructers of the Institute. For sale at the Protestant Episcopal Press. jan2

## HOBART'S EARLY YEARS.

The Early Years of Bishop Hobart—the second edition of this justly popular work, by Professor McVickar, will be published on Saturday, the 2d day of January, 1836. jan2

## On the Book of Common Prayer.

BY CHARLES HARVIE.

WHAT? prayer by the book? and common?
Yes, why not?
The spirit of grace
And supplication
Is not left free alone
For time and place,
But manner too; to read or speak by rote,
Is all alike to him that prays
In 's heart, what with his mouth he says.

They that in private by themselves alone
Do pray, may take
What liberty they please,
In choosing of the way
Wherein to make
Their soul's most intimate affections known
To Him that sees in secret, when
Th' most concealed from other men.

But he that unto others leads the way
In public prayer,
Should do it so,
As all that hear may know
They need not fear
To tune their hearts unto his tongue, and say,
Amen; not doubt they were betrayed
To blaspheme, when they meant to have prayed.

Devotion will add life unto the letter;
And why should not
That which authority
Prescribes, esteemed be
Advantage got?
If the prayer be good, the commoner the better;
Prayer in the Church's words, as well
As sense of all prayer bears the bell.

From the Catholic Herald.

## All is Vanity.

How frail is joy—how soon 't is past—
It fades before life's wintry blast,
Like some fair flower—
We meet—and heart is knit to heart;
To-morrow—and we 're doom'd to part,
To meet no more.

And yet, how fondly still we deem
Each pang that we have felt, a dream
Already flown—
We seize joy's sparkling cup again,
And madly hope its draughts to drain,
When lo! 't is gone.

And thus, alas! 't will ever prove;
For earthly bliss and earthly love
Will soon decay:—
There 's nothing lovely—nothing bright,
Which death and sorrow will not blight,
And tear away.

Then let not the delusive strain,
Of fairy hopes deceive again,
With dreams of bliss—
'T is found on that bright sunny shore,
Where death and sorrow wound no more;
But not on this.

## CHRISTMAS AS IT WAS IN IRELAND.

THE hallowed period of Christmas was celebrated by the ancient Irish with great pomp, pageantry, and festivity. Christmas-day was sacred to hospitality,—it was the very sabbath of goodness and generosity, when avarice lost its dominion over the passions of the miser, when the benevolent spirit prompted the niggard to be liberal, and when stinginess closed its account-book and forgot keeping its reckoning. In Flemming's history of ancient Irish customs, we have an elaborate account of the festivities and amusements that prevailed at this season of gayety, pleasure, and mirth, which was, in his time, the very millennium of social harmony—of heart-welcomed hospitality, and of convivial friendship. On the eve of the Christmas vigil, the cheerful village maidens repaired to the groves to gather ivy and holly, which they generally wove into tasteful garlands for the decoration of the parish church, and their own apartments.* At seven o'clock in the evening, the church bells greeted 'old father Christmas' with a merry and joyous peal; then the immense 'Christmas candles'† were lit up; the large block of ash blazed on the smiling hearth; the enormous *wassail‡ bowl* of whiskey punch smoked upon the antique oak table; and after the priest had said grace, and offered up a prayer of gratulation and thanksgiving, and the bards chanted a cheerful carol on their harps, the feudal chieftain, proud of his vassals and dependents, caused the door of his spacious hall to be thrown open, and with a smile of gladness as gay as his hearth, and a generous heart as open as the portals of his castle, bade all that entered welcome; and to those who departed, after feasting on his bountiful cheer, an affectionate adieu. After feasting on a supply of fish and fruits, the wassail bowl went briskly round, while the minstrels raised festive strains of hilarity.

So late as the close of the sixteenth century, t was the custom in the county of Kerry, for the ipoor retainers of the chief to carry about to the neighboring houses, with the wassail cup, an image of our Saviour, together with a quantity of roasted apples steeped in a large tankard of hot ale and metheglin, so that all might be reminded of the birth of the Messiah, and have an opportunity of drinking to the health of the chieftain and his lady. In those patriarchal days, a wassail bowl or cup, with various viands, was placed on the tables of the abbots of all the monasteries in Ireland, whose doors were ever open for the reception of the poor and the stranger. In *Archdal's Monasticon*, there is an engraving of the capacious wassail bowl, capable of containing six quarts, which belonged to the famous abbey of Kildare. The inside was formed in such divisions, conformable to the sumptuary law of the prior, as only allowed the quantity of half a pint of wine to each visitant who drank of the wassail. This antique cup, composed of yew, and inlaid with gold and silver ornaments, is, we have been told, still in the possession of the Duke of Leinster. At midnight, the lord and peasant repaired to church to offer up their devotions to heaven, and to hear a solemn mass; but after two o'clock on Christmas morning, devotions and austerities gave way to pleasure and rejoicing. On their returning home from church, the wassail bowl, which, though generally shaped from wood or marble, contained racy liquor fit for the lips of the Indian Bacchus, and worthy to celebrate his return from his most triumphant conquest. The wassail liquor was composed of a mixture of wine, brandy, whiskey, and water, mingled with spices and cordials of various qualities. Music and song always ushered in Christmas morning. The swain sung his soft and sentimental serenade under the window of his beloved; the family harper allured sweet swelling notes from his music-breathing strings, and the discordant horn, and shrill pipe, contributed sonorous sound, if not dulcet melody, to the gladsome concert. Then the festival of Christmas was like a day of victory: every house and church was as green as the groves of May. The laurel and ivy plucked by the hands of beauty, and the holly with its scarlet berries shining like fire-flies in the vernal foliage, decorated the altar of hospitality. On that day, the eve of which announced to the shepherds, 'while tending their flocks by night,' the coming of the Redeemer of the world, all distinctions of rank, affluence, and station, were forgotten at the great annual dinner in their chieftain's hall, where the 'tables groaned with the weight of the feast.'—*Catholic Sentinel.*

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* The Rev. Dr. Molloy, the learned Irish antiquarian, tells us that when Druidism prevailed, the Pagan priests caused their temples and houses to be decorated with evergreens, in December, in order that the sylvan spirits might visit them and remain unnipped by cold winds, until a milder season should renew and regenerate the verdant foliage of their darling shades. A writer in the Gentleman's Magazine, in an essay which appeared in that work in 1765, conjectures that the ancient custom of dressing and garnishing churches at Christmas, with laurel, holly, box, and ivy, was in allusion to the many figurative expressions relative to CHRIST, as the 'Branch of Righteousness,' &c.

† Brande, in his history of ancient customs, says that 'the Anglo-Saxons, after the devotions of Christmas day were over, always observed the ceremony of lighting in their houses enormous candles, which were called Christmas candles, and of laying a large log of wood upon the fire, which they termed *a yule log*, or Christmas block.' We think that the custom, in all probability, has been derived from the ancient Irish; because the venerable Bede himself admits that the Irish Druids, before the introduction of Christianity, began the year on the eighth of the calends of January, which, according to new style, is now our Christmas-day. The Pagan Irish worshipped the sun, and observed the eighth of January as a day of devotion and jubilee, and we think that the Christmas block, or *yule log*, derived its appellation from the ceremony of burning it, in their altar fires, as an emblem of the cheerful return of the sun, and an increase of its vivid light and genial heat.

‡ *Wassail*, or *was-heal*, in Saxon, signifies 'your health.' It, in the 'olden time,' denoted mirth and festivity in general, and in this sense it occurs in one of Shakspeare's tragedies:

'The king doth wake to-night—and takes his rouse,
Keeps *wassail*, and the swaggering up-spring reels!'

Perhaps the origin of the term wassail may be traced to the story of Vortigern and Rowena, the beautiful daughter of Hengist. On their first interview, she drank his health, in a cup of spiced liquor, in conformity to the sorehon compliment —'O king, live for ever!' Milton alludes to the custom of wassailing in the following couplet:

'I am loth to meet the rudeness and swill'd insolence
Of such late wassailers'——

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From the Christian Intelligencer.

## EPIPHANY.

THE following appropriate remarks for the present season, we take from a Baltimore paper of the year 1825.

We congratulate our patrons on the recurrence of the birthday of our glorious Redeemer —a day that, more than eighteen centuries ago, was announced by the songs of angels, in the morning clouds of Palestine. No banner on that hour, red with the blood of man, was unfolded to the winds—it was the white and unstained standard of peace and salvation. No shouts of assembled armies, no flourish of trumpets, announced this birth, it was ushered in by a song of a multitude of the heavenly host, the burden of which was, 'Glory to GOD in the highest, peace on earth, and good-will to men.' The glorious fact was first announced, not to mighty lawgivers, princes, or potentates, but the shepherds of Judea watching their fleecy charge. An unusual glory appears in heaven while they watch the morning star. Astonished, they tremble with dismay, when they hear this gracious message,—a message of a GOD of mercy, 'Fear not; for behold I bring you good tidings of peace and joy to all people. For unto you is born this day in the city of David, a Saviour which is CHRIST the LORD: and this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising GOD, and saying, Glory to GOD in the highest, on earth peace and good-will toward men.'

The Saviour was born not only for these shepherds, but for all those who will accept the terms of salvation; thousands and tens of thousands have gone before us to the regions of glory, to mingle with angels their song of 'Glory to GOD in the highest, on earth peace and good-will toward men.' The shepherds did not delay to obey: they followed the star, and they found their Saviour. That star still shines on the heart of every Christian! and, if followed, he shall find by its light his Saviour also. Let not the proud son of science be blind to the lustre of its beams. It was seen not only by the humble shepherds, but by men eminent for their wisdom and learning. Wise men, says another of the holy evangelists, came to Jerusalem, saying, 'Where is he who is born King of the Jews? for we have seen his star in the east, and have come to worship him.' Having received a message from Herod, they departed; 'And lo! the star which they saw in the east went before them, till it came and stood over where the child was. When they saw the star they rejoiced with exceeding great joy. And when they came into the house they saw the young child with Mary the mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts—gold, frankincense, and myrrh.' Thus we see that not only the poor shepherds of Judea, but likewise men of wisdom and of wealth, were equally prompt to follow the star of Bethlehem. But in the glorious annunciation, the poor and the humble shepherds of Judea were favored with a glorious vision, which directed them to follow the guiding and sacred light. The rich and the learned followed the star, and were compelled to inquire the way: 'Where is born,' they asked, 'the King of the Jews?' And so will the star of Bethlehem be seen at the present day, by those who are humble in heart. GOD will manifest himself to their minds. Not to make invidious distinctions, however, it is abundantly sufficient for us to know that both the rich and the poor, the learned and the unlearned, sought and found their Saviour. Let not then the son of poverty despair to find, or the son of opulence despise this sacred light. Let the son of science follow the scientific star: it will lead him to the same place, and become stationary at Bethlehem.

This anniversary of the glorious gift may be said to confer on man a new title to the skies. Until this hour death was impenetrable darkness, and the grave oblivion; but the moment had arrived when the curtain separating life from death was to be drawn, and all the wonders of immortality ushered upon the view, when man was to be told that his residence upon earth was only a preliminary state for the heavens. No wonder that such joyful intelligence was accompanied by the songs of angels. Death is now seen with terror only by the wicked—only by those who have abused the gifts of their Creator—only by those who reject the star that twinkled over the head of our Redeemer. Life and immortality are seen beaming through the shadows of the tomb, and those who have gone before us, and inherit the promises, we behold converted into the 'spirits of just men made perfect.' We find now the law of our being; that we are made to be the companions of saints and angels—that we are destined to higher rewards, more exalted honors, than diadems and kingdoms, or the conqueror's laurels. This dispensation, apparently so humble in its origin, is now making its way over the whole earth. The untutored Indian drops his bow; the wild Ethiopian listens and rejoices. Throughout all lands the name of this infant Redeemer is yet to resound; until all nations, kindreds, languages, tongues, and empires, from the rising to the setting day, shall behold the star of Bethlehem, and exult.—*Paul Allen.*

## CHRISTMAS AND OTHER STATED DAYS.

WE have always esteemed it a great blessing, that besides the constant recurrence in our daily services, as well as those of the Church of England, of the "weightier matter" of the Gospel, there is such an arrangement of seasons—such a setting apart of days for a special attention to these subjects, and such a selection of Scripture and application of prayer, that whether the minister be negligent of his duty, or ignorant of the truth, the people cannot attend the appointed service without being instructed in those chief things of divine revelation.

But such instruction is at best but imperfect. "The priest's lips should keep knowledge, and the people should hear the law at his mouth." It is expected by the Church, and ought always to be expected by her congregations, that on the recurrence of any of the calendar days commemorative of such essential events of the Gospel as that of the incarnation or death of the Son of GOD, the minister will gladly avail himself of the special appropriateness of the season to instruct his people in some branch of the one great subject to which the day belongs. And if the minister have participated in the spirit of the services of the Church, and rightly appreciated the genuine philosophy, as well as piety, that dictated their peculiarities, he will think it a great blessing that there are days when not only the people are specially in remembrance of the great doctrines and events, and expecting and desiring to hear them specially treated by their minister; but when he himself is called back from that tendency to abstraction and unprofitable generalization in his preaching—that proneness to exhortation more than preaching—or to the emphatic insisting upon certain great duties, without the pointed treatment of the great doctrines on which they are based—or the passing over in trite and comprehensive expressions of the elementary truths and facts of Christianity as if universally understood; he will be glad, we say, when he is called back from his proneness to such profitless habits by the recurrence of such a day as that of the Nativity, and made to feel that the Church expects and the people expect that he will teach them the great doctrines connected therewith, not merely as an ingredient in his sermon, but as the engrossing and concentrating subject of his sermon. This will be esteemed one of the blessings of our Church arrangements by all in the ministry who understand themselves. But there is one aspect in which it deserves to be especially regarded. It calls the preacher to set out the chief *doctrines*, as embodied in, as illustrated by, indeed as identical with, the great *facts* of the Gospel. The divinity of CHRIST is then seen through the *circumstances* of his birth—the abstract truth of the union of two natures in one person is to be treated as involved in, and, in the view of the hearer, is to be associated with all the *incidents* of the night scene at Bethlehem; the atonement, instead of being exhibited in a form of technical discussion, which the ordinary hearer can with difficulty receive, is to be taught by the agonies of Gethsemane, and read, like Pilate's accusation, from the superscription upon the cross. Thus we are led to teach divine things—not as our foolish minds would so much lead us, but as the Scriptures teach them, *doctrines by facts, facts by doctrines*, keeping up *a train of events*, as well as *a system of truths*, showing the love of GOD *by what it has done*, and illustrating what man ought to be, by what man *has been* in the person of "the Man CHRIST JESUS."

*Gambier Observer.*

## ERASMUS AND LUTHER.

IN the work of reforming the Church, Luther began right, and so did Erasmus before him. Erasmus assailed its corruptions, particularly those of the ecclesiastics in general and of the monks, with satire, and Luther did the same by invective. Though both of them aimed rightly, perhaps neither chose the best weapons. But the preference is to be given, we think, to Erasmus. His attacks tended to produce mortification, Luther's to excite rage and open resistance. Erasmus knew well where his foes were most vulnerable, and how to inflict the wound; that they were like those men, who,

Safe from the bar, the pulpit, and the throne,
Are touch'd and shamed by ridicule alone.

He therefore plied his skill in this way unsparingly, and though ridicule is not the test of truth, it is a powerful instrument for the probing of error and vice; and it proved to be so in his hands. It is almost superfluous to say that Luther's grave and violent language (in which there are more adepts, and which is easily learned by the passionate, and not difficult to be acquired by those of calmer temperament when trodden upon) produced retaliation, and that this when once commenced led to open war.

It is lawful for us, we suppose, to quote our own words, what we once said upon another occasion concerning Luther and his coadjutors. 'That great reformer first assailed the most palpable corruptions of the Church of Rome, such corruptions especially as gave power to the priesthood and produced servility in the people, and the contest had no more immediate concern with the spirituality of the Gospel, than Napoleon's wars of conquest had with the rights of man. The great end and aim was to do away abuses, and to do it in the quickest way possible and by any means. The struggle was for power. Luther and his associates are indeed to be honored as instruments of great good; though we are not optimists enough to consider whatever GOD overrules for good, to be therefore wrought out by the wisest and best human agents, and by the best human means. For who would not rather be Erasmus, to plead like him so eloquently for the peace of nations, to be like him the undaunted advocate of learning, free inquiry and charity, against ignorance, bigotry and intolerance, come they whence they may, than the most violent and successful of the reformers? And who can say that if there had been enough of such men, (and more doubtless would have appeared if progressive reform had gone on *in* the Church,) and, if they had not been repelled by fiercer spirits, a reformation, less violent and rapid indeed, but in the end more thorough, and more consonant with the spirit of the Gospel, would not have been effected?'

*Christian Register.*

## MUSIC IN CHURCHES.

THE general education of children in music, it is earnestly hoped, will ere long drive from all our churches those theatrical bands who profane the temple and wound the pious ear with wild flourishes and squeaks, without words or sense to purify the soul or cheer the heart. Queen Anne would not allow those who sung in the churches to sing at the theatre, or have any thing to do with the theatrical music. Well would it be for the cause of religion if the like feelings on this subject were more prevalent at the present day. Too many of our church singers attempt to imitate stage singers. They seem not to know that the strong passions represented in stage music, as well as in a class of parlor songs in too common use, require very different kind of style and music from that proper for the solemn and calm worship of GOD. Says an able writer on expression in church music, "There seems as little reason for sacrificing the poetry to the music as the music to the poetry. If the sentiments of the words cannot be enforced and embellished by the music, they had better be read." Says another, "The highest objects of church music cannot be attained without words and their distinct utterance." Says Tamsur, in his excellent Musical Grammar, "In order to sing with good effect, let every singer read well, express every vowel, syllable, and word clearly, and distinctly place the accent according to the most approved method of pronunciation.

*G. W. Lucas.*

## TOLERATION.

(Extract from a sermon by the Rev. E. M. Johnson.)

THE true idea of free toleration in religion is comparatively of modern origin. Long since the Reformation it was held as a fundamental point, that all the subjects of the same government must conform to the same forms of religious worship, and be united in religious faith.

The Independents and Presbyterians of Cromwell's time were not more tolerant of one another, or of others, than had been the Papists of former ages. The first settlers of New England, as they are commonly called, "the pious forefathers," came here to enjoy their own religion, not to allow others to reside among them and to do the same.

The religious liberty of which we hear so much, and of which they are said to be the fathers, was only the liberty to do as they chose themselves. It was not to allow others the same blessed privilege. No sooner had they established their civil government and ecclesiastical law, than they persecuted those who dissented from them with greater severity than they themselves had ever been called to endure. Roger Williams, one of their number, who would not conform in all things to their standard, was by them fined and banished. He took up his residence among the Indians; among them he sought that exercise of religious freedom which had been denied him among the "pious pilgrims."* One of his great offences was, he held the doctrine that in religion no one had any right to coerce another; and that it was unreasonable in the civil magistrate to punish any for nonconformity to the established faith. In the controversy which grew out of the avowal of this sentiment, he is charged by his opponent with holding the monstrous doctrine, that any one might plead his conscientious scruples as an excuse for the violation of the civil law. In answer to this he thus defends himself. "That ever I should speak or write a tittle that tends to such an infinite liberty of conscience is a mistake, and which I have ever disclaimed and abhorred. To prevent such mistakes I at present shall only propose this case. There goes many a ship to sea, with many hundred souls in one ship, whose weal and wo is common, and is a true picture of a commonwealth, or a human combination or society. It hath fallen out sometimes that both Papists and Protestants, Jews and Turks, may be embarked in one ship. Upon which supposal I affirm that all the liberty of conscience that I ever pleaded for turns upon these two hinges: that none of the Papists, Protestants, Jews, or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practise any. I further add, that I never denied, that notwithstanding this liberty, the commander of the ship ought to command the ship's course—yea, and also command that justice, peace and sobriety be kept and practised both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help in person or purse toward the common charges or defence; if any refuse to obey the common laws and orders of the ship, concerning the common peace and preservation; if any shall mutiny and rise up against their commander and officers; if any should preach or write that there ought to be no commanders or officers, because all are equal in CHRIST; therefore no masters nor officers, no laws nor orders, no corrections nor punishments: I say I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish such transgressors according to their deserts and merits." I am thus particular in quoting this whole remarkable passage, in which, it is believed, for the first time, the great doctrine of religious toleration was publicly promulgated. To Roger Williams, driven by the cruel hand of persecution from among those who are now by many called the great "fathers of civil and religious liberty," belongs the high honor of having first proclaimed the great duty of free, unlimited religious toleration.† The colony of Rhode-Island was founded by him. This great principle was here first put into practice. Here was the first experiment made of a Christian community living in peace and harmony, each individual possessing free and unlimited authority to worship GOD according to the dictates of his own conscience. The next settlement made in any Christian land, in which free toleration was offered to every religious persuasion was Maryland. About the year 1634, a brother of Lord Baltimore, Leonard Calvert, a *Roman Catholic*, with emigrants of the *same faith*, commenced the settlement of the town of St. Mary's. Here, as in Rhode-Island, free toleration was proclaimed, and every one permitted to worship the Almighty as he chose. It is not believed that the first settlers of New-York ever persecuted any on account of their religious opinions; it is not known that they invited those of a different persuasion to come among them under the guarantee of religious liberty.

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* As a specimen of the poetry of the day, I quote the following by Williams, from his work on the Indian language—

"The courteous Pagan shall condemne
Uncourteous Englishmen,
Who live like foxes, bears and wolves,
Or lyon in his den.

Let none sing blessings to their souls,
For that they courteous are,
The wild barbarians with no more
Than nature goe so farre.

If nature's sons both wild and tame
Humane and courteous be,
How ill becomes it sons of GOD
To want humanitie."

This contains a severe reproof on those who had compelled him to take up his residence among the Indians, because he did not think precisely with them on the subject of religion.

† A. D. 1630. Locke wrote his famous letter on toleration, which is generally considered its first defence, and published it in England A. D. 1690.

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From the New York Observer.

## DANGER OF RELIGIOUS FICTION.

THE following thoughts from an able religious writer of the present day claim the consideration of all, especially those on whom devolves the *selection of books for the young*. They were addressed to the American Tract Society, with a view to encourage them in the course they have hitherto pursued.

"Perhaps I am too earnest in wishing to bear my testimony against what I conceive to be *a great error* in the present taste of the religious public and in a great many of the religious books for children.

1. "Has it come to this, that authors are writing so much *ad captandum*, that none are to inculcate the truths of the Bible in their simplicity? That authors are giving the food they administer such an *exquisite relish*, that none may say to the young reader, 'This is plain, wholesome, substantial food. Regard it as such. Learn to value it *as such.* Form your taste in accordance with it, and you will grow up to more vigorous health, and your relish will *hold out* for what you need to eat.'

2. "How sadly the good old-fashioned, catechetical, preceptive, and didactic mode of teaching youth has gone by! What is the consequence? As soon as children *begin to suspect* that you are going to talk seriously with them, and in a plain instructive way, that will require patient thought and solemn feeling, it is an irksomeness for them to listen.

3. "Must we *take care* and not let scholars know that they are about to be taught a science that will require serious and patient thought; when we begin to teach them arithmetic, geometry, &c.—must we win our way to their hearts by introducing pleasant and entertaining stories?

4. "Will not *the habit of mind*, the constant thirst for the excitement of the feelings and of the imagination, that fictitious and entertaining stories, if frequently told to children, must produce, prepare them to consider dull and uninteresting *the plain didactic* instructions of the pulpit?

5. "Above all, look at the example of Scripture. Examine the Proverbs and our Saviour's discourses. How full of plain, direct invitations *to listen to serious instruction!* What I most fear is, and alas! I see it in my own children, and have to struggle against it as a great evil in their religious education—by forming a relish for the excitement of the imagination and of strong feelings, such as many of *the religious books* which they read produce, they are in great danger of losing their relish for the simple, solemn, perceptive, didactic style of the Bible and its plain narrative."

## DIVINE PROVIDENCE.

IT is impossible to look, even superficially, on the course of events, as marked out in the leading and undeniable facts of history, after discarding all that may be fictitious or doubtful, without feeling at least a suspicion that we are contemplating a scene, not of detached parts, nor of combinations, each complete in itself, but altogether distinct from similar processes going on in other quarters. The 'mighty maze' is not 'without a plan.' There is, evidently, not merely partial coherence, but universal connection. We perceive not only action and reaction, but continuation and progress. Yet it is extremely difficult—perhaps even more than difficult—to detect and follow out the presiding and connecting principle that has linked together, as it were, these separate bundles of active and social existence, in one consistent and continuous system. In other words, it is a labor, arduous indeed, but of the deepest and noblest interest, to inquire into the mystery of Providence; to explore, in a patient and persevering spirit, that half-opened volume in which are written the ways and works of men, wise, brave, illustrious, in their own conceits and conventions, acting out in imagination their own lofty schemes, yet, all the while, unconsciously fulfilling the high and unalterable will of Heaven.—*Eclectic Review.*

From the Record.

## ROMANISM.

SIR W. BOSWELL, in a letter to Archbishop Land, dated from the Hague, in 1640, mentioned that above sixty Romish clergymen had gone, within two years, from France, *to preach the Scotch covenant and the rules of that Kirk*, and to spread the same about the northern coasts of England, with the object of effecting the ruin of English episcopacy. Bramhall assures Archbishop Usher, that above a hundred of the Romish clergy were sent into England, by order from Rome, in 1640, and that most of them were soldiers in the army of the Parliament. Even in 1654, he affirms that there were many priests at Paris preparing to be sent over, under feigned names, some pretending to be Independents, some Anabaptists, and some Presbyterians.

*British Magazine.*

From the Catholic Herald.

## PERMISSION OF EVIL.

THEY ask: How can GOD be good, since he not only suffered evil to enter into the world, but even to produce such confusion? Their accusation of the Deity might be just, if the soul and its faculties were so tainted with evil as to defy all effort to eradicate it, and if its wounds were beyond all remedy, for there would be a more plausible ground for complaining that GOD, though able to effect whatever he pleased, nevertheless suffered man to perish. But since our merciful GOD has given us means of rejecting temptation, and has not taken from us the means of effacing all the defilements of sin, how can it be deemed unreasonable or unjust that he should permit us to experience some weakness of our nature, that the grace regained by repentance might be more highly prized and loved, and that each of us, being conscious of his frailty in having so easily deviated from the path of the divine commandments, should fear thenceforward to lose the heavenly precepts—as the helm of the agitated soul, and give more glory for the grace by which lost justice was restored, rejoicing in the happiness of returning to the path of duty.—*S. Ambrose lib. de paradiso.* c. viii.

From the Friend.

## THE CONVERTED INFIDEL.

As an instance of the power and freshness of divine grace, a clergyman recently recited the following lines, written by W. H., once an infidel associate of Carlisle, and a member of the infamous Corresponding Society. They stand inscribed in his Bible, at the last anniversary of his birthday.

The proudest heart that ever beat
Hath been subdued in me,
The wildest will that ever rose,
To scorn thy cause and aid thy foes,
Is quell'd, my GOD! by thee.

Thy will—and not my will—be done!
My heart be ever thine:
Confessing thee, the mighty "WORD,"
My Saviour, CHRIST,—my GOD, my LORD!
Thy cross shall be my sign.

EXISTENCE is a sacred trust, and those who misemploy or squander it away are treacherous to its Author. Hardly is there any feeling of the human heart more natural, or more universal, than that of our being accountable to GOD. It is what the profligate can never totally erase.

*Ibid.*

A WALK ABOUT ZION.

JUST received, and for sale at the Protestant Episcopal Press A WALK ABOUT ZION. By the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia, author of the Pastor's Testimony.

Also a few copies in fine binding, suitable for annuals or Christmas presents.

KEEPSAKE.

THE CHRISTIAN KEEPSAKE and MISSIONARY ANNUAL for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.

Nov. 19, 1835.

COIT'S BIBLE.

A QUANTITY of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

SUNDAY SCHOOL VISITER.

JUST published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

ONDERDONK ON REGENERATION.

JUST received from Philadelphia, a fresh supply of ONDERDONK ON REGENERATION, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRIN